THE CHURCHMAN.

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POETRY.

From Rev. J. Huntington's Poems.

HYMN FOR THE THIRTEENTH SUNDAY AFTER TRINITY,

August 27th, 1842.

How brief and simple was the word
That cleansed the leprous ten?
Of all alike the prayer was heard—
But one turned back again!

Of dark Samaria, shall we say?
In error bred was he;
Of thy sun-lighted region, they;
Ungrateful Galilee!

A deeper taint than theirs did yield
Before the mystery
Of cleansing words, when we were healed
Of Nature's leprosy.

But we, O Lord, should we forget
That mercy to adore,
Full soon the leprosy would fret
And burn within once more.

But fill, O Lord, with love each heart
That thou hast purified:
With love shall faith and hope impart
Their healing power beside.

So we a salted sacrifice
Of true and sweet thanksgiving
May offer—such as Thou wilt prize:
And best—of holy living.

From the Christian Remembrancer.

1. A Letter to the Managers, Constituent Members, and Congregation of St. Paul's Chapel, Aberdeen. By the Rev. Sir William Dunbar, S. C. L., Presbyter of the Church of England. Aberdeen: Wyllie. 1843.
2. Answer to a Letter, &c. By one of the Congregation of St. Paul's, Aberdeen. Aberdeen: L. Smith. 1843.
3. A Reply to a "Letter from one of the Congregation," &c. By a Member of St. Paul's Congregation. Aberdeen: Wyllie. 1843.
4. The Rev. Sir W. Dunba. Defended, in a Reply to a recent pamphlet entitled "An Answer," &c. Aberdeen: Wyllie. 1843.
5. The Scottish Episcopal Church and the Rev. Sir William Dunbar and his "Defenders" in reference to the Letter, &c. Edinburgh: Grant. 1843.
6. The Drummond and Dunbar Schism: being a reprint of an article in the "Christian Remembrancer" for July, 1843. Aberdeen: Brown. 1843.

Although in our last number we alluded to this most grievous affair, the present may be a fit occasion for adverting to the second, and, in some respects, improved edition of Mr. Drummond's withdrawal from the Church of Christ. The reviser and imitator of the Edinburgh Independent Teacher, is Sir William Dunbar, Bart., (of the Nova Scotia creation,) S. C. L., and formerly minister of the Floating Chapel on the river Thames. We mention these things, not because any one of them (though the S.C.L. has a suspicious look) is discreditable, but just as historical notes, to enrich the future ecclesiastical annals of Scotland.

The reverend baronet is a Scotchman, but was, we believe, ordained deacon and priest in England; and the Floating Chapel, we suppose, not answering, on the 16th of April, 1842, Sir William (we use his own words) "accepted from the managers, constituent members and congregation of St. Paul's Chapel, Aberdeen, an invitation and call to become their minister." (Pamphlet No. 1, p. 5.) To be sure, this has a strange smack and twang of "the Evangel" after the pattern of John Knox; but if the Scotch Church permits such phraseology, it is not our affair to set such things right.

Our readers have not now to learn of the existence, since the Hanoverian persecution, of an anomalous body of Scotch laity, under pastors English, Irish, or Scotch, who professed to be members of the Church of England, and who were not in communion with the Scotch bishops. This schism arose about the oaths to the House of Hanover, which were consistently refused by the Church of Scotland, although many "Episcopalians," *sit verbo venia*, did not partake in the political sentiments of the bishops. Unwilling to conform to the established religionism of the Kirk, and averse from the non-juring politics, they hit upon a third course; and obtained pastors, who, taking the government oaths, professed themselves presbyters of the Church of England, though with the fatal inconsistency of being priests under no bishop. Gradually, by the prudence of the Scotch bishops, this awful schism was healed, the so-called English congregations submitted to their bishops, and at the present moment, saving Mr. Drummond's body of Independents, there are only two flocks at Perth and Montrose which have not conformed to their ghostly fathers in God. But among the very last to conform was the congregation of this St. Paul's chapel, Aberdeen; however they did, in 1841, unite themselves to the Church, and this in a Mr. Harris's incumbency. In 1842, Sir William Dunbar found, and accepted the charge of, this flock, in full communion with Bishop Skinner, and of consequence under the canons of that Church of which the Bishop of Aberdeen is ***Primus***; but still under a private deed of constituency, which, it is said, reserved to this one congregation of St. Paul's for ever, a certain "distinctive character." This document (it is represented in No. 4) is certainly a very curious one; but we say this distinctly, if, as Sir William Dunbar argues, it contains any provision directly opposed to the letter of the canons, it is only waste paper. The bishop puts this very well; he says, (see No. 1, p. 9,) "he cannot acknowledge St. Paul's to have at one and the same time a distinctive and a united character;" that is, it cannot be *both* independent and catholic, now church and now meeting.—"Under which king, Begerrian?" This is the real question: it is of little use for the reverend baronet to argue that his "accepting the call" upon the force of the existence of the separate deed was equivalent to subscription to the canons under a reserve of the primary stringency of the deed: surely if the less is blessed of the greater, so must the less authority in the Church, should they clash, submit to the greater. The deed of union reserves certain *rights*, as they are termed, to the congregation of St. Paul's; these Bishop Skinner is said to have impugned. Let us see: and we accept Sir William's statement of his own case.

The deed requires the use of the English Communion Office (the Liturgy that is) in St. Paul's; the canons of the Church declare the Scotch Liturgy to be of "primary authority," and to be used compulsorily on certain occasions, *permitting*, at the same time, the English Liturgy, but sanctioning the Scotch. In the diocese of Aberdeen, it appears that most congregations, (see No. 5, p. 23,) among them that of St. Andrews, one of the Aberdeen churches, use the authorized form: the English is reserved to St. Paul's by the deed already alluded to.

Now what does Bishop Skinner do? Does he compel Sir William and his flock to use the Scotch office? because this would have been to break the union deed; no such thing: but, at St. Andrew's, where it was regularly and customarily used, the bishop uses this Scotch Office at an ordination, and Sir William is present, he having been, as a matter of compliment, asked to preach; he declines to receive the eucharist, walks out of church after the sermon, "objects on scriptural grounds to administer or unite in the service;" (No. 1, p. 7;) and it is not very clear how much of this was connived at by the bishop; for some part of his conduct, however, or for all, the minister of St. Paul's was reproved by his diocesan; and even the author of No. 2 (p. 8) thinks that here Sir William had the best of it. We desire to say a few words on this.

We maintain that the provisions of the deed of union were untouched, and would have been, had Sir William, as he was *bound by the canon to do*, received the eucharist at St Andrew's; untouched also by the bishop's rebuke of his refractory presbyter: the deed reserves the English office for St. Paul's: true; but does the deed say, that the minister of St. Paul's shall never communicate elsewhere? Does it say one word about what is to be done at St. Andrew's? His "taking part in the Scotch service" at St. Paul's, would have been a breach of contract: how does this apply to his taking part in it elsewhere? It would be consistent in Sir William, as minister of St. Paul's, to say: "I prefer the English Office, and I always intend to use it: first, because it is more scriptural, or what not; and next, because it is reserved for the use of my people, by a special instrument;" and all this is quite consistent with canon XXI., and this is all that the deed contemplated; but, to say, as he does, that the Scotch Office is popish and idolatrous, which he pretends was what he supposed the union deed to imply all along, is sheer nonsense. For it comes to this: the Church of Scotland accepts for one of her presbyters a man who, at the same moment, subscribes two documents. one, the canons of the Church, which declare a certain Liturgy of primary authority; and another, a private deed, which declares the very same Liturgy unscriptural and popish: which is absurd: therefore, this could *not be the sense of the deed*, which said not one word about the Scotch Office; and, therefore, the reverend baronet incurred censure, and might have been suspended for violating both spirit and letter of canon XXI. For we ask, in what sense did Sir William sign this canon? Not only will he not admit the Scotch Liturgy to be of "primary authority," but he says distinctly it is of none; it is therefore perfectly nugatory to talk about "reserve," and "limited conditions," and "equivalent to a protest." When Sir William can show distinctly that, when he subscribed the canons, he drew his pen through No. XXI., he will have something to say on this head. Either the deed directly contradicts the canon, and if so it is perfectly worthless; or it can be construed in harmony with the canon only by the course which we have pointed out, and which course Sir William did not pursue, and we make him a present of the dilemma.

We have been the rather particular on this head, (and for the other points upon which Sir William has disobeyed we must refer our readers to the pamphlets which we have received) because it is that on which the authors of No. 2 and of No. 5, (Mr. Lawson, we observe by the initials,) and both defenders of the bishop against this strange schism, seem most doubtful, and, may we add? squeamish: they seem to think the Scotch Office and Canon XXI. rather a sore place: with this feeling, if it exists on their part, we have no sympathy whatever, but rather, with Bishop Horsley, we gladly admit the Scotch Liturgy to be superior to our own—with the American Church, we would most thankfully accept a change in the English Office; and, with good Bishop Horne, doubtless alluding to this very privilege, we would answer inquiries as to the existence of Scotch bishops, as he did: "Yes, better than our own." The members of the Scotch Church are almost, like the Israelites, in possession of a glorious privilege in this Liturgy, and perhaps in other things, of which they hardly show their sense: when God is their King, they ask for a less heavenly rule: we only wish that we were permitted entrance into that pleasant land, of which, we almost dread, they think scorn: they take for a spot what strangers deem their brightest star.

Another thought strikes us in connexion with the existence of this deed of union, from which our own Church might draw a useful lesson. It seems, at least to us, reviewing the transaction as strangers, and at a distance, that there must have been too much haste in comprehending this St. Paul's congregation into the Scottish Church in 1841. The private deed of reservation may bear a plausible interpretation; could it not be understood in at least a tolerable sense, and one consistent somehow with the constitution of the whole Church, it never could have been acceded to at all, we should think, by the Bishop of Aberdeen. But then again, though no principle was actually surrendered by him, there was a vast deal too much pseudo-liberality towards the real or imaginary prejudices of the "managers and constituent members" of that most anomalous body, the congregation of St. Paul's. They were incorporated into the Church too soon: too much of the leaven of their old independency was connived at: the Church made as though she yielded something: there should have been no compromise, or even apparent compromise: the St. Paul's independents should not have been treated with as a separate sovereign power: they who ask the blessing of an Episcopate should do it on their knees; it is a gift, not a bargain; "all or none" should have been the bishop's alternative—which, of course, it is much easier to say *now* than it would have been to act upon in 1841. This we feel; but we allude to it because it may serve as a forcible warning to ourselves, to anticipate into what inestimable difficulties as a Church we shall stumble, if we enter into sudden relations with foreign unepiscopal bodies on terms of equality and mutual surrender; what *has* happened in Scotland, may teach us what is sure to happen from the Anglican-Lutheran-Comprehension Scheme: the Dunbar Schism is an index of the success of Bishop Alexander's Jerusalem mission. In either case there was too much hurry.

Next, Sir William Dunbar chooses to think that the fact of the bishop requiring him to make a collection at St. Paul's, in obedience to Canon XL., was inconsistent with the clause in the union deed, which gave to "the managers the sole management of the funds;" which obviously is a regulation only of private arrangement, alluding to the way in which the chapel income and funds should be appropriated; and as before, what we ask is this—and we think it more important because in Scotland it has not been urged with sufficient force: in what possible sense did Sir William subscribe the canons at all, if not in their obvious one? *Either* then he subscribed them in this sense or in none; and if in none, he is bound to show his exceptions against them, made at the time, formally and openly.

Again: when in the deed of union, the minister and congregation of St. Paul's promised "to pay all spiritual obedience to the Rt. Rev. William Skinner and his successors," what did they mean by this? Did this imply that their minister was to dictate to his bishop when, where, and how he was to confirm the young people of the flock? that their minister was to decide what canons of the Church he was to obey or what to disobey, or how long or how often he was to plead his "scriptural objections," and "his religious convictions" against his bishop's commands? that their minister might sign a paper one year, and twelve months after plead that he did it under a mental reservation which directly contradicted every word of it? and that by "electing their own minister," they denied to their own bishop the authority of placing over them their shepherd in the Lord?*

Of the folly on Sir William's part, of supposing that he can still *act* "Presbyter of the Church of England," though he has renounced his bishop, we had spoken so much at large in Mr. Drummond's parallel case, that we care not to repeat it. Mr. Lawson's (No. 5) pamphlet, though perhaps rather too pungent for our taste, contains some observations (pp. 9–11) which it would puzzle Sir William to answer. We had marked them for extract, but we are compelled to pull up somewhat suddenly.

Of these pamphlets we can just afford space to remark, that Sir William's is beneath contempt in matter and style; and that No. 4, "Sir William Dunbar Defended," is the vulgarest rubbish we ever read; with No. 2 we concur heartily, excepting the point which we have criticised. Mr. Lawson's is the most able of the set, if he did not fall into railing; and No. 3 is remarkable only for its dulness.

We have only to add, that at the conclusion of the affair, (we regret that it was not terminated by *excommunication*: perhaps, however, it is not yet over,) Sir William seemed much disposed to keep the temporalities of St. Paul's, which, in the "History of the Scottish Church since the Revolution," we find to be "perhaps the richest in Scotland," (p. 487,) although he had relinquished the spiritualities; but we are enabled to announce that "the managers," &c. have so far obeyed the bishop's injunctions as to declare the charge vacant. Whether they will present another clergyman, yet remains to be seen.

POSTSCRIPT.

After the above notice of the Dunbar Schism was in type, and partly worked off, we were favored with a letter from Sir William Dunbar, requesting us, when we redeemed our last month's promise of noticing this business, to keep in view the conditions of the voluntary union. As the nature and provisions of this document are the *very grounds* upon which we have argued the case, it is remarkable enough that we and our opponent should have chosen the same lists for the controversy; when he dictates the conditions upon which we are to meet, he can complain of no unfairness on our part; and to complete the case against him, we subjoin the terms quoted by the reverend baronet:—

"That all the present rights and privileges of the members of St. Paul's Chapel, (particularly as set forth in the constitution or decree arbitral, (pronounced by the late George Moir of Scotstown, Esqr., and extension thereof,) shall remain entire and be secured in the union, more particularly the choice of the clergyman, the sole management of the funds, and the continued use and preservation to the chapel of the exclusive use of the Liturgy, including the Catechism of the Church of England; none of which rights and privileges shall be infringed upon without incurring the dissolution of the said voluntary union."

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* "The bishop's letter to me shows the following opinions to be entertained by his reverence:—

"First, that *he* committed to me the charge of St. Paul's.

"Secondly, that until he had done so, I had no authority to read the public prayers of the Church, to administer God's sacraments, and to preach his word. Now in these sentiments entertained by his reverence, *I cannot concur*," &c. *Dunbar*, p. 17.

From the English Churchman, August 10.

TWO SERMONS: 1. *On Christian Duty in time of Danger or Anxiety.* 2. *On the Means of Providing for the Religious Education of the People.* By the Hon. and Rev. A. P. PERCEVAL, B. C. L., of All Souls' College, Oxford; Chaplain in Ordinary to the Queen. London: Rivingtons. 1843.

Both these discourses will be found useful in the present times, and we have been so much pleased with the introductory observations, that we present the greater part of them to our readers. The sermons are dedicated to Dr. Pusey in the following address:—

My Dear Pusey,—I hope that you will permit the dedication of the following pages to you, as a tribute of respect to one now suffering under a sentence which, in the absence of any alleged ground to justify it, may reasonably be expected to be speedily removed.

I thank God for the grace of meekness with which he has enabled you to meet the present chastening, and pray him to enable us all to profit by it; and that he will cause this event to promote the edification of the Church, and the praise of his holy name, by the more effectual propagation of those well-nigh forgotten portions of the faith once delivered to the saints, which it has been our privilege to see revived in our days.

I am, with sincere esteem,
Faithfully and truly yours,
ARTHUR PERCEVAL.

Advertisement to the First Sermon.

When the first of the following sermons was preached, the publication of it, which was pressed by many who heard it, was declined. But the events which have since occurred, calculated to harass and disturb the minds of those who value the Catholic faith, have overruled the objections to printing which the writer then entertained, and he accordingly sends it into the world in the hope that, under the divine blessing, it may minister comfort and encouragement, at least in some portions of the Church.

As to the events alluded to, it is some consolation to consider, that both the attempt to degrade one who is conspicuous for his zealous exertions in defence of that truth for which the Lord of Glory bled, and the attempt to confer honor upon another, who is reported to maintain, and to have taught that doctrine which St. John declares to be the mark of Antichrist, and the Church in all ages has condemned as blasphemy; that both these attempts, which have been exhibited in the chief seat of learning of this nation, have been the work of one and the same individual, for whose conduct the Church is in no degree, and the University only indirectly, responsible.

By the censure passed upon Dr. Pusey, seeing that he has not advanced an assertion, or used an expression, in his sermon, for which he cannot produce ample warrant from the fathers of the Christian Church, this important question is forced upon us, namely:—"Whether, in the inculcating of Christian doctrine, the clergy of the Church of England, and the members of the University of Oxford, are or are not at liberty to employ the language of the Catholic fathers and ancient bishops of the Church?"

As to the Church of England, her rulers have never repealed or modified that canon of the Reformers, which, having passed with the full consent of the Ecclesiastical Legislature of their days, bears lasting testimony to their opinions on that point, even if it be true that, through some informality, it has not the force of law.

"In the first place, preachers shall take care that they never teach any thing for a discourse which they wish to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and what the Catholic fathers and ancient bishops have collected out of that same doctrine."

As to the University of Oxford, more particularly, the matter is equally plain. For the very first step taken by the University in the education of the young men entrusted to its care, is to require them (and that in the person of the Vice Chancellor himself) to subscribe to the Articles of the Church of England; of which the 35th runs thus:

"The Second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies which were set forth in the time of Edward VI.; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people."

Among the Homilies thus mentioned is one, "Of the worthy receiving of the sacrament of the body and blood of Christ;" the very subject of Dr. Pusey's sermon. Let us turn to the Homily, and see whether at all, and to what extent, it countenances the use of the language of the ancient writers of the Church on this point.

"But before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as his holy apostles used it, and the good fathers of the primitive Church frequented it."

Again, after citing the warm and glowing language of the fathers upon this subject: "The ancient Catholic fathers were not afraid to call this supper, some of them the salve of immortality, and sovereign preservative against death; others a deifical communion; others the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of resurrection," &c.; so far from qualifying such language, or cautioning the reader or hearer against it, the Homily speaks in the strongest approval of it. "All which sayings, both of the holy Scriptures and of godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries," &c.

Thus, then, it appears that the University of Oxford, in the person of the Vice Chancellor, takes every one of its members by the hand, and introduces him as the very first step to his education,—nay, as the very condition of it, to the writings of the ancient fathers of the Christian Church, as containing the fittest and most profitable language for meditation and instruction on the sacrament of the Lord's supper. While from Dr. Pusey's sermon, it appears that for the use of this very language he has been suspended by the Vice Chancellor.

The censure pronounced against Dr. Pusey is, apparently, pronounced against St. Chrysostom, St. Augustine, St. Jerome, St. Cyprian, and other fathers of the Church, with whose praise the Homilies teem, and whose language upon this very subject they hold up to the highest commendation.

COMMUNICATIONS.

For the Churchman.

THE KINGDOM OF THE LORD.

NO. II.

THE BURDEN OF PROOF.

"The kingdom of God is not in word, but in power."
1 COR. 4: 20.

In a former number we assumed, that the Church of God is not a republic, but a kingdom. We consider this position of cardinal importance, to a right investigation of our duties to the Head of the Church. The Church is declared by Holy Writ to be his body. How, indeed, could any relation, less dependant, be assumed for the Church? Its Ruler is its Creator, Preserver, Benefactor, Redeemer. He is not its President, (if we may with reverence introduce such an idea,) but its absolute monarch. And his Church is not a democracy—a voluntary association—but a complete and absolute monarchy; instituted by him—bound absolutely by his laws—having no power, even to eat or drink, except for his glory. All its executive ministrations, to be valid, must be performed by authority derived directly or indirectly from him. By such derivation alone, can its ministry be validly commissioned. Their authority must be derived downward, from the King, not upward, from the subjects. This seems plain enough, even in matters with reference to which our loved and glorious monarch has, as yet, taken no action.

But especially is the principle to be borne in mind, *at our peril*, when having instituted some special and positive department of executive action, he has issued a special and positive commission for its administration. With such a commission, let no one interfere; saying with Korah, "Are not *all* the congregation holy?" As we love—as we fear—our redeeming God, our Almighty King, let no one of us venture to act under the powers of such a commission, before that commission has been clearly and affirmatively conferred upon him, by our Lord himself, or by some one empowered by our Lord to confer it. And many even, who, as we fear, in their ardent efforts to reform the kingdom of their Lord from corruptions, have forgotten their allegiance—who have, to their serious harm, we fear, gone out from that kingdom—have still carried with them this idea of a monarchy; in which, the official commissions, to be valid, must be derived downward from the King. Thus—to take an example—our Presbyterian friends, whom we esteem for their zeal, have declared, in answer to the 45th question of the Larger Catechism, put forth by the Westminster Assembly:

"*Question.* How doth Christ execute the office of a King?

"*Answer.* Christ executeth the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censors, by which he visibly governs them," &c.

But the Lord our King, having established his Church, and kept it in existence for fifteen hundred years, saw fit, in his inscrutable wisdom, to allow it to become greatly corrupt; as in *former* times he allowed his Jewish monarchy to become corrupt. Yet did not its corruption annihilate it, any more than a man's sin annihilates his person—or more accurately, any more than a man's sin, *ipso facto*, without sentence passed, takes away from him any official commission he may hold.

The Jewish Church, though a corrupt Church under the former dispensation, was still the Church of God. Its Scribes and Pharisees, though hypocrites, were still declared by our Lord to be valid officers. (Matt. 23: 2, 3.) The high priest, Caiphas, though plotting our Lord's death, was still high priest, and God acknowledged his commission, by enabling him to prophesy by virtue of it. (John 11: 51.) And under the Christian organization, *Judas*, though a traitor, was still an Apostle. So in after times the Church, though corrupted, was still the Church. Its corruptions could not of themselves annihilate it, or invalidate its commissions. Alas for us! if such could have been the case; for then the Church had been taken away, and we would have none; for through it alone, corrupt as it was, has any ministerial commission been transmitted to us. No *new* commission has been since revealed. But, blessed be God, he only who gave, can take away. And he has never given us any evidence, that for the sins of his Church he has withdrawn his commission. It is not the *crime*, but the *judicial sentence*, which deprives an officer of his commission.

The Reformation found the kingdom of the Lord organized under bishops, presbyters, and deacons, &c.; of whom, to the bishops alone, was conceded the power to commission the ministry; i. e., to convey the royal commission to the officers of the kingdom.

But in the course of reform, certain presbyters started out and claimed power to convey the royal commission. Were their claims just? Were the commissions issued by them valid?

Their claim to the power of issuing valid commissions, has been maintained upon the ground that they were presbyters, and *as such* could ordain.

But at the time of their own appointment to the office of presbyter, neither the bishop who commissioned them, nor the Church at large, nor they themselves, supposed that they received with their presbyterate the power to commission others to the same office.

Their position was therefore very remarkable; and surely no subject could, or can loyally join their standard, or receive their commission, unless there be clear affirmative evidence, of no *ordinary strength*, to prove that they had received the power they claimed to possess.

This question has been warmly agitated. Appeal is made to holy Scripture, as the exclusive tribunal, on the ground that holy Scripture proves the elders possessed of power to ordain.

Ought not these appellants—if they would be justified in their act—in their *continued* act—to adduce from the sacred record, *clear, indubitable proof*:

1. That the New Testament elders could ordain?

2. (If they will shut out all other tribunals in the matter,) that those *called* presbyters (or elders) at the time of the Reformation, should necessarily receive at their ordination the same powers with those possessed by the New Testament elders? Notwithstanding, that, as to the particular power of ordination, their ordaining bishops intended to confer upon them no such power; and neither the Church at large, nor *themselves*, supposed that they received it.

We would never have shut them, i. e., the Presbyterian appellants, up to the necessity of finding proof of either position in Holy Writ, and ONLY there, nor *do* we. All we ask is, good, clear, credible evidence of the facts; whether that evidence be inspired or uninspired; provided always, that the uninspired be not inconsistent with the inspired. And whatever rules upon this point our brethren may think consistent with their duty to their Lord and Saviour and King, we hold *ourselves* bound by our allegiance, to yield to any good, uninspired evidence of his will, which may not contradict what he has caused to be transmitted through the channels of inspiration. But since they have insisted upon bringing their appeal to the holy Scriptures, and to them exclusively; and since any plain, positive affirmation of either position by holy Scripture would perfectly and instantly bind us (all uninspired evidence to the contrary notwithstanding) to the acceptance of the position thus affirmed; and since the plain, positive affirmation of *both* positions, by the same holy witness, would bind us to admit their ministry, so far as it may be derived from said presbyters, to be *valid*, (however irregular and *schismatical* we might still deem it;) it may disembarrass the question of much lengthy debate, as well as express our reverence for the inspired oracles, thoroughly to explore holy Scripture, before stepping out upon the less certain footing of uninspired history.

Now, ought not their proof of *both* points to be perfectly explicit? And ought not every subject of the Lord Jesus to demand explicit proof of both points at their hands, and *receive it*, before he can be justified in risking his loyalty, by adhesion to their standard? If this proof fail to be rendered, let him consider, that what he may esteem the errors of the Church, have nothing to do with his duty of adhesion to it, except to increase that duty. For if his Lord's Church be in error, or corrupt, so much the more obligation upon him to contribute his salt to restore and preserve it. It will not do for the subject to set up another organization, *similar* to that set up by the ministers plenipotentiary of the crown. To be loyal, he must belong to the *same* society which the King has caused to be organized, and caused to be called his kingdom. The *Christian*, to be loyal, must belong, not to some institution which may closely *resemble* the Church, but to the Church *itself*. It is not enough, that the subject attach himself to some institution conforming to the original institution, in the arrangement of its offices, or the functions of its officers, or the modes of their appointment. He must submit to the identical government established by the King.

Wherefore, even should the government have departed from its original *form*, (provided it have not surrendered any function essential *to its transmission*,) it would still be the *same government*, under a changed form. It would hold the same royal commission; while any attempt by the subjects, without express permission from the King to set up a new goverment, which might, in their opinion, conform more accurately to the original model, would not be justifiable; for the very reason that it would be a new government, and not the same appointed by the King; would not possess the royal commission, and therefore could not act validly.

Such action would, in plain terms, be rebellion and treason—though started, it may be, and continued, with good motives; which last might, perhaps, obtain the actor's pardon, while the *act* would be condemned.

To all whose eye this humble appeal may meet, we would affectionately say: Dear friends, we implore you not to think too lightly of this matter. It is not the Church alone which claims your solemn consideration, but the Lord of the Church. And is it not a question of importance, whether you are a member of the mystical body of the Lord? A member of the identical kingdom founded by our Redeemer? Of the identical Church—"the Church of God which he purchased with his own blood?" Surely, if we love him, we will not endure to remain out of his visible kingdom; we will not endure to risk our allegiance, by adhesion to any, even *doubtful* commission, when one more certain offers itself; we will seek to obey, as well as to believe. And if we have never thoroughly examined this subject, let us allow ourselves no rest until we shall have done so. And while we may not refuse heartily to respond to the sentiment of the inspired Psalmist:—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—While we must claim the privilege of feeling, and sometimes of speaking thus, we still pray, that God, of his infinite mercy, would save us from the absurdity of separating his Church from him.

May we love the Church and seek its enclosure, because we love the Lord. May we seek the true glory of the Church, because we thereby advance the glory of its Lord. We would seek and solicit our dissenting friends, only because we verily believe that, by so doing, we shall please our Lord Jesus. All other motives are valueless.

W. A. A.

For the Churchman.

A FEW THOUGHTS FOR THOSE INTERESTED.

Vestrymen and others when their churches are without rectors, either by resignation, absence, or sickness, take it upon themselves to supply their pulpits Sunday after Sunday, by inviting clergymen who have no congregations. And in this way, they avail themselves of ministerial labors for six or eight months, and frequently for a longer time. Now we do not propose to discourage their zeal; although we think they would be better employed, if they endeavored to lay aside their over-nice views about the unimportant qualities of a clergyman, and used their best efforts to make their parishes comfortable; and to offer a respectable support to a minister; but the point to which, at present, we wish to call their attention, is the manner in which they supply their pulpits.

They commence by inviting the first gentleman with whom they meet, and if he decline, they go on inviting until they get a promise for the following Sunday. This being done, they think they have discharged their duty, and that the person engaged is abundantly honored by their invitation. Week after week this process is repeated; until, after one or two disappointments, they become sick and tired with their *personal* efforts and anxiety; and then they resolve to induce some one to take the pastoral care of their church: in the mean time, however, their congregation have become *nice* critics in clerical abilities, and get whom they will, there is one portion of the congregation which will always raise an opposition. But aside from these considerations, (which we cannot restrain ourselves from throwing out while dwelling on this subject,) our purpose is, to call their attention to a notion, which they entertain, that their invitation is honor and remuneration abundant for all the services they receive. A fact or two which have come within our own observation, will illustrate our meaning:

A young clergyman was requested by the vestry of a wealthy congregation to officiate. Esteeming it his duty, he accepted their invitation without alluding to the expense which he would incur by travelling thirty or forty miles, and living at an hotel, presuming, of course, his expenses would be paid. He rendered the congregation his services; for which some one of the vestry remarked, that they were "very much indebted to him for his timely aid."

Another clergyman, at an earnest solicitation, engaged to go some twenty miles to preach. Of course, his soul was too big to speak about dollars and cents. He had, however, no money to meet his expenses; so he pawned some family relics. He officiated for the congregation, and some one or other "thanked him."

It is unnecessary to mention more such cases, for they might be gathered by the hundreds.

Now there are many vestrymen who supply their churches Sunday after Sunday in this way; these very persons think that they do God service; but if the *manner* in which they do it were known, would they not *blush?* Would they *dare* to treat in such a way a gentleman in any other profession? Why then should they act unjustly towards those engaged in the most exalted and holy of all human employments? If the modesty of the clergy in not demanding their rights, is the cause of this injustice, the act, in our opinion, is worse than if they defrauded another class of men out of their just dues.

The clergy, we rejoice to say, when it is proper, will give their labors, like the mercies of their Lord and Master, without money and without price; but when those who receive the benefits of their arduous studies are able, there is no just reason why they should not receive a respectable remuneration.

We do not now speak of what may be called complimentary invitations, or exchanges, or when a gentleman who is in receipt of a comfortable support from the Church, renders his services to a neighboring parish; but we speak of ministers without the means of support, whose services are received by churches without rectors.

To vestrymen having charge of such churches and inviting temporarily such clergymen, we address ourselves. We tell you the plain truth, which you all will admit, that every such minister receives a support from some quarter or other; and that every principle of justice requires, that he should derive it from the one most benefited by his services. We tell you that the modesty of the minister is no reason why you should forget common equity. And we tell you, that the high feeling which the ambassador of God will cherish is no reason why you should be instrumental in pinching him with poverty. We now leave the subject to your own judgment, with the sincere prayer that men will soon *act the same*, whether in worldly or spiritual matters, whether privately or publicly, whether with or without compulsion, whether with or without a temporary reward. IMPRANSUS.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 16, 1843.

NO UNION WITH ROME. *An Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our Communion towards the Errors of the present Church of Rome.* By the Rev. SAMUEL FARMAR JARVIS, D. D., LL. D. Hartford: D. Huntington, 180 Main-street. 1843.

The accusation of a tendency in our Church to the errors of Rome, has of late been revived with a great deal of zeal, and the refutation of it has employed some of the ablest pens on both sides of the Atlantic; but nothing, we think, has yet appeared which is destined to exert a wider and more powerful influence than this Address of Dr. Jarvis. Our reasons for this opinion will be sufficiently manifest from an analysis of the Address, the large quotations from which will leave no room for editorial comments. We give the introduction entire:

Brethren,—The present is a period of rebuke and blasphemy. We are assailed on the one hand by the prelates of the Roman communion; on the other, by countless numbers among the Protestant sects. All unite in nothing but in animosity towards us. Even the political press have opened their mouths against us; and that, too, in a country which professes to tolerate every shade of religious faith and opinion. The Protestant sects raise the alarm-cry that we are Papists, either openly or in disguise; the prelates of the Roman communion help on the clamor, in hopes of profiting by our discord, and repelling, the more easily, our claims as the Reformed Branch of the One, Holy, Catholic, and Apostolic Church.

Under other circumstances, it might be deemed presumption in a presbyter, even of the oldest of our dioceses, to address the bishops, clergy, and laity throughout the United States. Under the present, I trust that I shall be exonerated from so weighty a charge, for the following reasons:

In the first place, almost from the beginning of my ministry to the present hour, I have been compelled, by the situation in which I have been placed, to defend the claims of our communion as a sound branch of the Catholic Church—not justly liable to evil report, for a tendency either to Popery or to Puritanism.

In the next place, I have been, for six years of my life, a resident in Italy, where I could see, with my own eyes, the workings of the Romish system, when free from the restraints imposed by a hostile public opinion. From my intimate acquaintance with many of the most distinguished members, both clergy and laity, of the Roman communion; from my speaking the language of the country, and mixing freely with all classes of people; and above all, from the care which I took to distinguish between the theory and practice of that communion; I feel that I have a right to be listened to, as a competent witness.

In the third place, I think that from the whole tenor of my life, I cannot be accused of want of candor, or of a desire to magnify the points of difference unhappily existing between the Roman Schism and ourselves on the one hand, or between the Protestant dissenters and ourselves on the other.

For all these reasons, I hope you will give credit to my sincerity when I assert the FIRM CONVICTION,

First, that no man who faithfully studies holy Scripture and ancient authors, can detect any departure from the same in the established formularies of the Protestant Episcopal Church;

Secondly, that, with the exception of a few indiscreet and badly-balanced minds, no member of our Church who faithfully studies holy Scripture and ancient authors, can be decoyed from our Catholic communion into the embraces of the Church of Rome;

And thirdly, that the time will come, when the candid and intelligent members of the Roman communion in this country, will renounce the thraldom of a foreign potentate, and unite with us on terms of mutual charity, in THE ONE COMMUNION OF THE HOLY CATHOLIC AND APOSTOLIC CHURCH.

Before we begin to discuss the subject of an approximation towards Popery, we ought to define what Popery is. Until this is done, we are but beating the air; and the origin of almost all the unhappy disputes which are beginning to agitate our country, is the vagueness, on this subject, of popular apprehension. Ignorance is apt to be panic-struck; and fear starts backward even at the sound itself has made.

"Homine imperito, numquam quidquam injustius est."

A writer, who is very far from being impartial, and who is either a dissenter or an Erastian member of the Church of England, has, in speaking of the unhappy times of Charles I., made the following admissions:—"The charge of inclining towards Popery, brought by one of our religious parties against Laud and his colleagues with invidious exaggeration, has been too indignantly denied by another. Much, indeed, will depend on *the definition of the obnoxious word;* which one may restrain to an acknowledgment of the supremacy in faith and discipline of the Roman See; while another comprehends in it all those tenets which were rejected as corruptions of Christianity at the Reformation; and a third may extend it to the ceremonies and ecclesiastical observances which were set aside at the same time. In this last and most enlarged sense, which the vulgar naturally adopted, it is notorious that all the innovations of the school of Laud were so many approaches, in the exterior worship of the Church, to the Roman model."

Waiving all remarks upon the first and last sentences of the foregoing paragraph, which partake of the tone and character of the author's sentiments, I wish to confine your attention, brethren, to the three categories under which he has arranged the several definitions of Popery. They may be called the middle and the two extreme colors, into which the prism of human infirmity and corruption has broken the rays of the Sun of Righteousness.

It is vain, says Dr. Jarvis, to discuss the subject of an approximation to Popery, till we define what Popery is; and in order to this, Dr. J. gives a passage from Hallam, which suggests three definitions of Popery: 1. An acknowledgment of the supremacy in faith and discipline of the Roman See; 2. All those tenets which were rejected as corruptions of Christianity at the Reformation; and 3, that which extends Popery to ceremonies and ecclesiastical observances.

The first "definition is sufficiently broad to include all persons who adhere to the Roman communion. But among those there are infinite shades of opinion, from the *Jesuit*, who may be called the ne plus ultra of Popery, to the *Jansenist*, who stands on its lowest verge."

There are those among the clergy, more especially of the monastic orders, who look upon the Pope as God's vicegerent, superior to all earthly potentates, the only bishop by divine right, the supreme arbiter on earth of all questions as to faith and discipline, and infallible in the sense of unerring judgment arising from plenary inspiration. I have heard such frequently declare, that no weapon formed against the Pope can prosper; and they generally illustrated their meaning by speaking of the fate of Napoleon. As long as he faithfully adhered to the Pope, he was victorious; when he attempted to oppose the Pope, his fortunes declined; and when he had made the Pope a prisoner and treated him with contumely, he was himself hurled from his throne to die, an excommunicated outcast, on a speck in the ocean. Such persons generally consider the commencement of the Reformation by Luther in 1517 as proceeding from the spirit of the bottomless pit, and alike subversive of temporal and spiritual authority. The institution of the Jesuits in 1540, was, in their view, a counteracting operation of Divine Providence; the suppression of that order in 1773, the triumph of an Infidel philosophy; its restoration by Pius VII., August 7th, 1814, the resuscitation of the altar and the throne.

"Widely different from these," the author remarks, "are the followers of Bossuet in the famous propositions of 1682;" and he then quotes the declaration of the Gallican bishops asserting the independence of civil government on the spiritual power in things temporal, denying the right of the Pope to absolve subjects from their oaths of allegiance, and affirming his fallibility and inferiority to a general council; a declaration, as the author remarks, "very distasteful to the Roman See."

In the struggle occasioned by the propositions of Jansenius, the power of the Roman See was still further called in question. The Jansenists were willing to admit a primacy in the chair of St. Peter, but they denied the infallibility of its decisions. They were for restoring the ancient discipline of the Church; and they exposed the corruption of the Jesuits both as to faith and morals with such power, that the writings of Nicole, and Arnauld and Pascal, will live as long as the French language. In conversation with a celebrated Jansenist bishop, he declaimed with so much energy against the idolatry and corruption of "the Court of Rome," that I could not help saying to him, "Monseigneur, I see but little difference between us. *You* speak of the corruptions of the *Court* of Rome; *we*, of the corruptions of the *Church* of Rome."

The progress of the French Revolution and its tendencies against all religion, greatly checked the spirit of reform and freedom which was beginning to operate largely within the communion of the Roman See. A French writer, speaking of the re-establishment of the Jesuits in 1814, observes: "There are no states in which, during the last ten years, they have not re-established, insinuated, or enlarged themselves. In France, their existence and increase are incontestable facts; and the necessary consequence, which strikes equally all eyes, is the re-production of ultra-montane principles. Intolerance is preached publicly; Bossuet is accused of imprudence and almost of heresy; and if they do not yet reclaim the rights of the Pope over the crowns of kings, it is because the time is not yet come to declare openly all that they think. Thus the Jesuits, re-established by the Court of Rome, render to the Court of Rome service for service, promising it at the same time to do better in future."

This work was written in 1824, and in 1828 I went to Italy. While there, the revolution of July 1830 occurred, by which Charles X. was driven from his throne, and the house of Orleans became the ruling dynasty, in the person of Louis Philippe. The devotedness of Charles to the Jesuits and the See of Rome was the ultimate cause of his fall; and it was amusing enough to see what shoals of that order, "the Pope's black troops," as a Flemish painter of the Roman communion called them to me, were continually passing from France into Italy. Thence they were sent into other regions, and the United States have received and are receiving their full contingent.

Among the clergy, but few remain who have the courage to call themselves Jansenists. I had introductions to several when I went to Italy, and I found them learned, modest and unassuming. Being assured, from my coming as I did, that I should not betray their confidence, they spoke to me very unreservedly. In the event of a political revolution in Italy, it is probable that many of the priesthood would release themselves from the thraldom of the Court of Rome; but they are necessarily guarded and cautious; and until the temporal power of the Pope is destroyed, it cannot certainly be known how they will act.

Among the laity, the case is far different They are restrained from action, by the league which exists between the Pope and the civil governments of Italy. But as I mingled freely with all classes, and they were not fearful of being betrayed, I heard enough to convince me, that great numbers may be called Catholics, rather than Papists. I was in Rome in 1831, when the insurrections took place in Poland and the north of Italy; and during that year and in 1832, I travelled through the papal states, and went into the Austrian, as far as Venice. The impressions left upon my mind are, that the Italians are sighing for political freedom and independence, and that they are thoroughly persuaded, that a subversion of the Papal power must be the incipient step. Indeed, a distinguished nobleman said to me, "We shall never have freedom till the Pope is put down. He is the origin and source of all our evils."

The feeble administration of the Papal government is preparing the way for that catastrophe. When Pius VII. returned in 1814, he found his house swept and garnished. During the French occupation, their vigor had introduced great political reforms. The Roman state was no longer in debt, and the treasury was full to overflowing. The Pope took possession; and in the twenty years which had elapsed when I was there, the government was so deeply in debt, as to be reduced almost to bankruptcy. The people were reduced to a state of great suffering; and the nobles, once so opulent, had, in many cases, nothing of their patrimony left but pride and empty show, the back being often arrayed at the expense of the stomach. Such a state of things must be uneasy; and the fear is, that when the explosion does take, it may carry with it the solid fragments of Catholic Christianity, as well as the rotten materials and costly gilding of the Papacy.

The second definition of Popery comprehends in it, ALL THOSE TENETS WHICH WERE REJECTED AS CORRUPTIONS OF CHRISTIANITY AT THE TIME OF THE REFORMATION.

It is obvious, that under this head are to be included, not only the united Church of England and Ireland, the catholic remainder of the Church of Scotland, and the Protestant Episcopal Church of the United States, but also the Lutherans and Calvinists who have adhered to their respective confessions of faith, established at the period of the Reformation. But it ought also to be extended so as to include the Greek and Oriental Churches. These PROTEST, as much as we do, against certain tenets of faith and discipline rejected by us at the Reformation as corruptions of Christianity.

A Greek priest, with whom I conversed at Venice, told me that the points of difference between his communion and the Latins, were fifteen. He did not enumerate them all, but what he did mention, were important. 1. The rejection of the papal supremacy. 2. The free circulation of the Scriptures. 3. Communion in both kinds. 4. The marriage of the secular clergy. 5. The rejection of purgatory, and consequently of prayers for souls in torment. 6. The use of leavened bread in the sacrament of the Eucharist. I questioned him with regard to the doctrine of transubstantiation; but I could not make out from his answers, nor can I from the Orthodox Instruction of Plato, the Metropolitan of Moscow, that the Greek Church holds any thing more as an article of faith, than the *real presence.* The word TRANSUBSTANTIATION is of Latin origin, and there is no corresponding word in use among the ancient Greek writers. The Greek Church receives seven general councils, and therefore admits the worship of the Virgin Mary, and the adoration of pictures. But transubstantiation was not invented until after the irreconcileable separation of the Greeks and Latins.

The Oriental Churches, having separated in the fifth century, soon after the session of the fourth general council, it is to be presumed that they are still more widely different from the Roman communion than the Greeks. Certain it is, that the Church of Rome has been laboring for three hundred years with very little success, to bring them over to an acknowledgment of her claims. The greatest concessions and indulgences have been offered to them. They have been allowed to retain their liturgical forms and ceremonies, and nothing, in fact, has been insisted upon, but an acknowledgment of the papal supremacy, and, perhaps, the worship of the blessed Virgin. The hope of being protected from the despotism of Mohammedan rule has operated as an allurement; but this will probably be counteracted by the increasing political influence of Great Britain.

With regard to England and our own Communion, the liturgy, articles and homilies, clearly show the points in which we differ from the Church of Rome. The articles have, by some, been called only articles of peace; but they are much more. Drawn up with wonderful precision, exhibiting a consummate knowledge of Catholic antiquity, and a most acute and practised skill in the subtleties of scholastic theology, we know not whether most to admire their learning, acumen, or moderation. *They neutralize and render harmless every extravagance of opinion.* In the united Church of England and Ireland, and in the Scottish Episcopal communion, no man can be admitted to orders who does not, with all the solemnities of an oath, profess to receive them heartily and sincerely. In the United States, the adoption of them was delayed till the year 1801; not on account of any repugnance to the doctrine they contained, for almost all of the then existing bishops and clergy had expressly subscribed them; but on account of the extreme caution to be used in their revision, and the fear of innovation. But after they were established, and constituted a component part of the doctrine of the Church, by Article VIII. of the Constitution, they became also, by Article VII., a component part of those doctrines to which every candidate for holy orders solemnly engages to conform. In Great Britain and Ireland, the candidate for orders is required to subscribe *two* distinct declarations; one of conformity to the Book of Common Prayer, the other of assent to the Articles. In the United States he is required to subscribe *one* declaration, embracing the whole. Whether he subscribe one or two declarations, makes no difference before the tribunal of conscience.

In speaking of the Lutherans of the Augsburg Confession, limitation has been made to those only who adhere to their confession: for it is, unhappily, too true, that many who call themselves Lutherans, pay not the least respect to their confession. The Church of Sweden has preserved the Apostolic succession. Denmark has retained the form, but not the substance, of Episcopacy. The other Lutherans have substituted a system of superintendents, or overseers, approaching towards Episcopal government. I had an idea, until I was at Strasburg, that they had generally abandoned the doctrine of consubstantiation; but, on my expressing this idea to one of their most excellent and exemplary pastors, he assured me that I was mistaken. "It is better," he said, "to believe too much than too little. We receive the doctrine, though we do not insist upon it as a term of communion." They use wafers in administering the sacrament, and have the crucifix, or image of Christ upon the Cross, on the altar, between two wax lights.

The Augsburg Confession of 1530, written by Melancthon, which was only enlarged and explained at Worms in 1540, corresponds so nearly with our articles as to show that it must have influenced the English divines in the language they adopted at the Convocation of 1552.

In support of this position the author gives an analysis of the Augsburg Confession which asserts that "the grace of GOD is offered in baptism, which is therefore necessary to salvation; that the body and blood of CHRIST are truly present in the sacraments; that the Sacraments and the Word are efficacious on account of the ordinance and command of CHRIST, even when administered by wicked men; that private confession and absolution are to be retained in the Church, though the confession of all sins is an impossibility, and is not binding on the conscience," &c. The same confession acknowledges the divine institution of Episcopacy, and affirms that "the Churches should render obedience to them [bishops] of necessity and of divine right, according to that [which is there said] He that heareth you, heareth me."

I have entered more extensively into a statement of the Augsburg Confession, because the name of Protestant was originally given to its adherents, and, accurately speaking, is applicable only to them. It will be seen, that *many of those opinions and practices which are now denounced as indications of an approach to Popery, are, in fact,* PROTESTANT OPINIONS AND PRACTICES.

The Calvinists and Zuinglians, it is well known, differed from the Protestants on the subject of the Eucharist. The Sacramentarian Controversy, as it was called, produced the most injurious consequences to the Reformation. The efforts of Melancthon, Bucer, and Calvin, to heal the wound, were ineffectual; and that formal division took place, which has continued to the present time. The Protestants took the name of the Evangelical Church, the Calvinists and Zuinglians that of the Reformed.

The late king of Prussia endeavored, and, in some degree, endeavored successfully, to produce a re-union. The Calvinists, at least as far as his dominion and influence extended, have consented to restore the altar, and to place upon it a simple cross, instead of a crucifix. This distinction was pointed out to me by M. Merle d'Aubigné, when I met him at Brussels, early in 1828. The Prayer-book, printed at Berlin in 1829, to be used by both parties in the Prussian dominions, has introduced the following change from the ancient Lutheran liturgies, in administering the elements:

ANCIENT FORM.	NEW FORM.
Take, eat. This is the true body of Christ, given for your sins, which strengthens and sustains you unto eternal life.	Take and eat, saith our Lord and Saviour Jesus Christ. This is my body which is given for you. This do in remembrance of me.
Drink. This is the true blood of Christ, shed for your sins, which strengthens and sustains you unto eternal life.	Take and drink ye all of this, saith our Lord and Saviour Jesus Christ. The cup is the New Testament in my blood which is shed for you. Do this in remembrance of me.

I have understood that this change is not palatable to a great number of the Lutheran clergy; and, in all probability, the union is more seeming than real. The Calvinists do not object to the change, because it decides nothing, and enables them to retain any opinions they may choose to hold.

The venerable Dr. Gessner, the Antistes of the Church of Zurich, informed Dr. Jarvis, in 1834, that there are nine different liturgies in use in the Swiss Cantons; and Dr. Jarvis gives quotations from five of these and from the works of Calvin, illustrative of their agreement in the doctrine of the Real Presence. "One only of these liturgies, (that of Basel, 1826,) substitutes the faith of the recipient in the form of distribution. 'Your faith in the death of the body of our Lord JESUS CHRIST strengthen and preserve you unto eternal life. Your faith in the shedding of the blood,'" &c.

The author then proceeds to the third definition of Popery, "which Mr. Hallam calls the 'last and most enlarged sense,' and 'which' he says, 'the vulgar naturally adopted;' viz., "that which makes it extend to ceremonies and ecclesiastical observances."

Under this head must be included, 1. The Presbyterians of Scotland of all sects: 2. The Independents and other dissenters in England, calling themselves Protestants; and 3. The Congregationalists of this country, and the descendants of the Scottish Presbyterians, with the various sects which have emanated from them. All these accuse the Church of England and our communion of popery in our ceremonies and ecclesiastical observances. The use of a prescribed ritual, from which it is not lawful for the minister to depart; the celebration of festivals, such as Christmas, Circumcision, Epiphany, Easter, and Whitsunday; the observance of fasts on stated days and seasons, such as Wednesdays and Fridays, Ember Days, Lent, Passion Week, &c.; the commemoration of Saints on special days, daily worship without sermons, &c.; the wearing of surplices and other ecclesiastical habiliments; the sign of the cross in baptism, the use of altars, kneeling at the reception of the elements in the Lord's Supper, and communion of the sick; the ring, as a token and pledge in marriage, and bowing at the name of Jesus; are all objected to as popish. Consequently, any increase of such observances, as reverence in entering a church, bowing towards the altar, placing a cross over or upon the altar, and burning lights upon the same, are all looked upon as sure indications of a desire to return to Popery.

But they who make Popery to consist in these things, are little aware of the dilemma into which they bring themselves. *There is not one of these observances, which is not in use among some or other of the Protestants, either of the Evangelical or the Reformed communions, on the continent of Europe.* The use of a prescribed ritual is, I believe, universal. One of the pastors of Geneva told me they were about to alter their liturgy; and upon my asking in what respect, he said, to bring it nearer to that of the Church of England, especially in responsive worship. This desire to make their worship more fervent by the united voices of minister and congregation, has already shown itself in the liturgy of the Canton of the Grisons, to which reference has been already made, as published by their synod in 1831. They have a litany which, in substance, accords with ours; and in many other of their services, especially in that for the communion, the responsive mode of worship is introduced. At Zurich, though the old system of prayer by the minister's voice only is preserved, I held the Prayer-book in my hand through the whole service, and can aver that not a word was uttered which was not in the prescribed ritual. The festivals of Christmas, Easter, Ascension, and Whitsunday, with the Mondays following Easter and Whitsunday, are celebrated. Passion Week is observed by services every day, and there are special services for Palm Sunday, Holy Thursday, (or High Thursday, as it is called, in commemoration of the institution of the Eucharist,) and Good Friday. There are also regular week day services, morning and evening, and lectures two or three times a week. Such is the practice among the Calvinists.

Among the Lutherans, there is the closest conformity with us in rites and ceremonies. They observe all the festivals and fasts and saints' days which we do. In some of their churches, as for example, in Wirtemberg, and I believe in Baden, they wear surplices; not merely the simple garment of white linen which we use, but the more ornamented and costly garment used in the Church of Rome. They use the sign of the cross, not only in baptism, but in consecrating the elements in the Lord's Supper. They have altars with lights burning upon them, and not merely a cross, but a crucifix in the centre. They kneel when they receive the elements, and administer the wafer, as the Church of Rome does, by putting it into the mouth of the recipient. The communion is administered in private to the sick. The ring is used in marriage, and they bow at the name of Jesus. Let it be observed that these are THE ORIGINAL PROTESTANTS. If our ceremonies and ecclesiastical observances are popish, then were Luther and Melancthon eminently papistical. I have shown that, in the Augsburg Confession, private confession and absolution are approved. The reformers of that Confession did not scruple even to give the name of Missa, or Mass, to the communion service; but did that make them Papists?

Let us not wage a war of words. Protestant is a negative term, and to know what we mean by it, we must specify against what we protest. A professor in the University of Bologna, said publicly, that he was the only consistent Protestant, for he protested against all religion. This was said in the dominions of the Pope, and under the very nose of the Inquisition. I was called upon at Bologna to baptize the child of two Protestants of the Swiss cantons on the Italian side of the Alps. As they did not understand English, I translated our baptismal service into Italian, and for reasons which will, I trust, be obvious, I put the question as to faith as it is in the English service, repeating the whole Creed. The room was filled with Roman Catholics, drawn thither by a spirit of curiosity. They looked at each other with astonishment, and exclaimed, "Why, they believe the creed!"

In Italy, Protestant means Infidel: in America, it means Christian. A Methodist came to me with a little treatise of Geography, in which he had divided the religions of the world into four: 1. Paganism. 2. Mohammedanism. 3. Judaism, and 4. Protestantism. In speaking of Canada, he said there were two religions: Protestant and Catholic. Under which of your heads, said I, do you arrange the Roman Catholics? Are they Pagans, Mohammedans, or Jews? No, they are Christians. But surely they are not Protestants: perhaps you mean to make Christians a fifth division. No, he said, he supposed that Protestant and Christian meant the same thing. On my showing him that Protestant was only a negative term, he inserted in the table of errata, "For Protestant, read Christian."

I have no objection to the term Protestant, so far as it means rejection of the errors of the Church of Rome. It was never used in the Church of England, excepting in its original sense, until after the accession of William and Mary. In that sense, we may be called Protestants; but we are, properly speaking, Reformed Catholics: always, however, with the understanding, that we are Protestants only *contingently.* Essentially we are *Catholics*—members of the great Apostolic family: while the Protestant sects are essentially *Protestant:* i. e., they derive their origin, organization and existence, from the Reformation, and would have no being but for that event. We are *Protestant,* only as the Eastern Church has been for even a longer time.

From this review of the three definitions of Popery, the truth of the figure which I have used will be evident, that they are the red, yellow and blue colors, into which the prism of human infirmity and corruption has broken the rays of the Sun of Righteousness. Naturalists have remarked, that the blending of these colors produces innumerable shades, and yet that light, when it ceases to be refracted, is colorless. Is it not so with the shades of opinion, and the distinctions of faith and practice into which the religious world is divided? I would wish to speak with all humility, under a deep sense of sin and error, and with all kindness and indulgence, respecting the motives of those who assail and defame our Church. Let me hope then, that what I am about to say will not give offence to any, from whom we are sorry to differ, and will be favorably received by those whom I address, whatever may be the shades of their private opinions.

I have sometimes thought, that HE who chargeth even his angels with folly, designs to exhibit before the whole universe, the greatness of that light and glory, which no created being can approach unto, by the very fact, that the Divine Institutions, when they pass from the Creator into the hands of even the purest and holiest of his creatures, become necessarily imperfect. But without entering into this lofty contemplation of God's mysteries, let us look to the state of the Christian Church at its commencement, as it is so beautifully described by the sacred historian. "And the multitude of them that believed were of one heart and of one soul."—Acts iv: 32. Is not such union desirable? Ought not Christians to pray and to strive that it may be restored? That Christian unity did exist down to the middle of the fifth century, though with abundant imperfections, is an incontrovertible fact. The greatest interruption to the Church's peace, was occasioned by the Arian heresy; and even that would not have done the harm which it wrought, had it not been for the intermeddling of the Emperors who succeeded the great Constantine. "There was a time, and it is pleasing to look back to it, when a Christian, furnished with proper credentials from his bishop, might travel through the world from east to west and from north to south, and be received to communion with his brethren, in any part of the globe then known." Such is the beautiful language of Bishop Horne; and oh, let us receive his subsequent words, as a prediction, to cheer us under the toils of our present warfare! "There will be a time, and it is comfortable to look forward to it, when infidelity, heresy and schism shall come to an end, and there shall be no contention among the redeemed, but in giving glory, and honor, and thanks, to him that sitteth on the throne."

But is it possible that this reunion can ever take place on the principles professed by the Jesuits, and which since the French Revolution, have been on the ascendant in the Roman Communion? Will the Greek Church, or the Oriental Churches, ever submit to the authority which is claimed for the Pope? Let the exertions of the Jesuits for three hundred years answer the question.

On the other hand, will the whole Christian world ever consent to receive the Presbyterian or Congregational systems? They do not, and cannot expect it. In their missions to the heathen nations, they may possibly for a time succeed in implanting what they consider as a pure Evangelical Church, just as the Jesuits have succeeded in some heathen nations, in establishing their faith. But when they come among the ancient Christians they cannot. What did Dr. Grant among the Nestorians? Did he not make the sign of the cross? Did he not kiss the cross upon their altar? Did he not receive the communion at the hands of one of their priests? He must conform to them, not they to him. To imagine that the whole world can ever become Congregational, or even Presbyterian, is madness.

If there shall ever be a reunion of the broken parts of Christ's body until his second coming, it must be, not upon the *extremes*, but in the *middle.* Yet in that middle, what a vast gradation of colors, from the Greek Church on the one hand, to the Calvinist on the other? If there ever shall be a reunion, it must be on the basis of the ancient creeds, with a good deal of indulgence and latitude as to matters of opinion, and much toleration with regard to forms and ceremonies. In a word, *it must be in the middle of the prismatic rays* WHERE THEY ARE LEAST COLORED.

Any one who candidly examines the subject, will see that there are certain great and fundamental principles, which the great body of Christians, at all periods of the Church, and in every part of the world, have professed. These are Catholic truths, and there can be no union without them. The twelve articles of the Nicene Creed for example, are firmly believed and held by the Roman Communion, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and those of the Reformed Communion. When we consider the institutions of the Christian Church, we find certain great points in which they all agree. 1. The doctrine of a Christian ministry originally appointed by Christ himself, and continued by his Apostles. Unhappily owing to the troubled state of the times, the Apostolic succession was violated by some of the Protestants, and that for which apology was first made on the plea of necessity, was afterwards defended on the plea of right. But no Church which has retained the Apostolic succession, will ever abandon it; and so satisfied of this, are many wise and good members of the Lutheran Communion, that measures have been taken by the king of Prussia, as is well known, to have the clergy of his dominions ordained by a bishop, deriving his authority from the English Episcopate. 2. The doctrine of baptismal regeneration is equally recognized by the Church of Rome, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and all of the Reformed or Calvinistic Communions, who have adhered to their standards of faith and practice. 3. The doctrine of our Lord's real presence in the sacrament of the Lord's Supper founded on his own express declarations, is professed by the Church of Rome, the Greek and Oriental Churches, the Church of England, the Protestants of the Augsburg Confession, and the great majority of the Calvinists. They differ only as to the mode of that presence The Church of Rome has adopted the theory of transubstantiation; the Lutherans, that of consubstantiation; the Calvinists, that of a spiritual presence, operating on the souls of the faithful, and accompanying the external symbols; the Church of England affirms the real presence, and denies the doctrine of transubstantiation as an article of faith, while she says not a word about consubstantiation.

The first part of the Address is confined to the consideration of these three definitions of Popery, and concludes as follows:

Great allowance must be made for human infirmity, and for tender consciences. It is one of the grievous errors of the Church of Rome, that she has legislated too much. Let us be careful not to follow her example. Secure the great points of faith and practice; but seek not to cut every man's opinions down to the same standard.

Thus far and no farther can we agree with Rome as she now is. I proceed then to speak of the points in which we differ.

THE POINTS OF DIFFERENCE, the consideration of which forms the second part of the Address, are four; viz., the Papal Supremacy; the worship of created beings; the denial of the cup to the laity; and the forced celibacy of the clergy. This latter part of the Address possesses more interest, especially for the general reader, than the former; its sound and discriminating delineations of doctrine being interspersed with a variety of valuable observations and curious inscriptions which the author collected while abroad. While directing attention to the forced celibacy of the clergy and monastic vows, as errors of the Roman Church, Dr. Jarvis remarks:

Convents without vows, for disabled or impoverished clergymen, or for godly women, who have determined never to marry, and wish to devote the remainder of life to prayer and meditation, and the active exercise of charity, in visiting the sick and instructing the ignorant, would be a blessing to the Christian Church. But convents where young and athletic men, or young and lovely women are to be immured for life, become engines of Satan, and houses which are the way to the chambers of death.

We annex the conclusion of this most seasonable, able, and interesting pamphlet, and hope that the extracts which we have made, will induce the reader to procure it, as well to read what we have not quoted, as to have the whole in a permanent form. It is a pamphlet which every Churchman should preserve.

On all the points which have now been mentioned, there must be a reform in the Church of Rome, before there can be any movement on the part of those Christians who differ from her towards a reunion. But it may be well to consider the subject of a reunion in another aspect, as regards particularly our own position in the United States of America.

There is a large and increasing body of American citizens, who are now in communion with the See of Rome; and upon this body, an increasing number of bishops and clergy exert a most untiring energy to make them in all respects submissive to the decrees of the Papacy. They are aided by large sums received from Europe, with which they are erecting churches, colleges, and monasteries. The greater part of their bishops and clergy are foreigners by birth and education, brought up under political influences, very different from the institutions of our own republic. I except not even Ireland; for the Irish as a nation, are opposed to the English rule, and are, therefore, willing to subject themselves to an ecclesiastical domination in their own communion, from the exercise of which, the spirit of an American citizen must and will revolt.

The present Roman Catholic population in this country, consists in a very large proportion of adopted citizens. Here they are neither *tolerated* nor *persecuted.* They are not *tolerated*, because they enjoy equal rights with all other classes of professing Christians They are not *persecuted*, unless it be occasionally by a lawless mob. Their feelings therefore, must necessarily become kinder; and their children being educated among the children of other denominations of Christians, will not feel such horror of them, as they might under other circumstances. Then comes the general effect of learning, the unrestrained freedom of opinion, and the occasional intermarriages and other alliances, which must and do take place.

Now under all these influences, will it be possible for the Roman Catholic clergy to bring up their laity to the ultra notions of the Jesuits, and the Court of Rome? I trow not. At the most, they will only get them up, I mean the intelligent part of them, to the standard of Bossuet, and the liberties of the Gallican Church. I doubt even, whether, under the influence of our institutions, they will be made to ascend higher in the shades of opinion, than the school of Port Royal, Pascal, Arnauld, Nicole, and the divines of Louvain.

It is evident that the scandals which in Italy are seen in the glare of day, are here kept carefully out of sight. Their clergy in general, lead exemplary lives. The truly Catholic doctrines held by the Church of Rome, are prominently brought forward, and those which in reality are heretical, are softened and explained away.

For all this I rejoice. Its effect upon the laity of their communion, must be salutary. And I am neither sorry nor alarmed, when I hear them telling their laity, that we are advancing towards them. If they think that we are advancing nearer to them than the Church of England was at the time of the Reformation, it is the effect of their ignorance. If on the other hand, they do not think so, but merely profess to think so, in order that they may divide and conquer us, they only use the same stratagem which the Jesuits used at the Reformation. The present stratagem may, for the time, have the same effect as the former. It may frighten a few timid, unstable and ignorant souls, to forsake the straight and middle way, and be swallowed up by the Scylla and Charibdis on either shore; but it cannot have the effect upon us which it was designed to have. The mischief will recoil upon themselves. It will dispose the laity of their communion to regard us as their brethren; and although the time may be yet distant, when the convulsions of Europe will sap the Papal throne to its overthrow; there may in the meanwhile, be a gradual preparation of hearts and minds, which will ultimately lead to a blessed harmony.

A GREAT AMERICAN CATHOLIC CHURCH, equally removed from the extremes of Popery and Puritanism! What a glorious object for the American Christian's contemplation! Let us hope that the present agitation will only render truth clearer, and hearts kinder. Let us hope, that being united in one holy communion, having one Lord, one faith, one baptism, we, as the American people, may go forth under the banners of our divine Lord, "to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of God's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour."

In this holy hope, to which I am sure every one whom I now address will respond a fervent Amen, I remain, brethren, your affectionate and most humble servant, S. FARMAR JARVIS.

Festival of St. Bartholomew, **1843**.

THE CHURCHMAN'S COMPANION IN THE CLOSET: *Or, a Complete Manual of Private Devotions; collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent divines of the Church of England. With a Preface by the Rev. Mr.* SPINCKES. *Edited by* FRANCIS E. PAGET, M. A., *Rector of Elford, and Chaplain to the Lord Bishop of Oxford.* From the sixteenth London edition. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut-street. 1843.

This is one of the best of our devotional works, a fit companion for Sherlock's Practical Christian, and Wilson's Sacra Privata. On our last page will be found a long extract, which will give the reader a just idea of the book. Similar forms of devotions are contained in it for every day of the week. Those who have been used to such books, (as all pious Church people once were,) can have no taste for the novel and miserable substitutes which have been forced upon us by the Methodistical school; e. g., Bickersteth's Prayers.

In uniform print and binding with the above we have also,—

"DISCE VIVERE. LEARN TO LIVE. By CHRISTOPHER SUTTON, D. D., *late Prebend of Westminster.*"

"A work," says Mr. Newman in his preface to the late English edition, "written by its author after his 'Disce Mori,' and before his 'Godly Meditations on the Lord's Supper;' and which 'may be said to come between them also in respect to the depth and seriousness of tone in which it is written."

We have also from the same publishers:

"LETTERS TO MY GODCHILD. By the Rev. J. SWART, A. M., Missionary at Indan and Montezuma, in the diocese of Western New York," of which it is enough to say, that it has an introductory letter of commendation by Bishop DE LANCEY. We may add, what is by no means unimportant, that it is handsomely printed.

MANUAL OF CLASSICAL LITERATURE. *From the German of T. J. Eschenburg, Professor in the Carolinum of Brunswick. By* N. W. FISKE, *Professor in Amherst College. Fourth Edition—Sixth Thousand.* Philadelphia: Edward C. Biddle, 6 South Fifth street. Stereotyped by L. Johnson. 1843.

This is an octavo volume of nearly 700 closely printed pages, accompanied with a supplemental volume of plates. It is in itself a library of Classical Literature, containing treatises on Classical Geography and Topography, Classical Chronology, Greek and Roman Mythology, Greek Antiquities, Roman Antiquities, Archæology of Greek Literature, Archæology of Roman Literature, Archæology of Art, History of Greek Literature, and History of Roman Literature. The illustrative plates are numerous and well executed. The Appendix contains several copious indices which enhance the value of the book for purposes of reference. Such a work is indispensable to the classical student, and a valuable addition to every private library.

The reproduction of this great work in an English dress, is a gratifying proof of the increasing importance which is attached to classical studies; studies most congenial to humanity, but not always pursued in alliance with the Church. For instance, p. 543, of the present volume, under the head of "Spurious Productions," claiming to be from the Apostolic Fathers, we read: "Among the fabrications alluded to we must rank the *Apostles' Creed*, a beautiful little summary of doctrine which is still regarded with great respect." It is with pain, however, and only to illustrate a principle that we allude to such blemishes, in a work of such varied and extensive erudition.

We are pleased to see that a portion of the work has been translated by our learned friend Dr. Cruse.

ROMANISM.—The Catholic Herald of last week gives a specimen or two of what we call Romanism, in contradistinction to Catholicism. In allusion to a pious young lady lately deceased, we read in the editorial columns: "She has been snatched away, with scarcely a warning, to those blessed realms whither in another sweet effusion, *she lately prayed the Holy Mother of our Lord to introduce her in her nightly visions, that her soul might be filled in her wakeful hours with holy thoughts and affections.*"

In the same paper we have another specimen of distinctive Romanism. In April of last year an association was established at Rome, "having for its object to address prayers *to the pure and immaculate heart of Mary*, for the conversion of sinners." More recently, we are told, an association of similar nature has been established at Rome, "consisting only of priests, secular and regular, who in virtue of their connection with this confraternity, will endeavor *to promote*, as far as they can, *the honor of the immaculate heart of Mary*, the mother of God, and to further by every possible means that a prudent zeal may suggest, the conversion of sinners and of those who are led astray in the devious paths of error and infidelity." "The association is composed of not less than thirty priests, each of whom is required, on some specified day of every month, *to offer the holy sacrifice of the mass for the above mentioned object*, and in the oblation to pray that, through the merits of Jesus Christ, and the intercession of his blessed mother, the whole world may become but one spiritual flock, united in one faith, under one head, the Bishop of Rome."

A brief of Gregory XVI. is given, signed February 10, 1843, "approving and enriching with indulgences and other spiritual graces, the confraternity of priests united for the conversion of sinners, under the auspices of the immaculate heart of Mary."

We quote in full the particular benefits which the pope "cœlestes ecclesiæ thesauros ejusdem sodalitatis Presbyteris largiri volentes" has pretended to grant:

"*Indulgences granted to the pious association of the faithful who address themselves to the Sacred Heart of Mary for the Conversion of Sinners, and which are enjoyed also by the clerical association mentioned above.*

1. A plenary indulgence and full remission of sin to each member of the association, to be gained on the day of his admission, provided he approach worthily the sacraments of penance and the holy Eucharist.

2. A plenary indulgence at the hour of death, for those who will have made a good confession and communion, or, if they cannot receive these sacraments, will devoutly invoke the most holy name of Jesus, in their heart, when they cannot pronounce it with their lips.

3. A plenary indulgence to those who will receive the sacraments of penance and the holy Eucharist, on the Sunday preceding that of Septuagesima, and on the following festivals; the circumcision of our Lord, the Purification, Annunciation, Nativity, Assumption, Conception, and Seven Dolors of the Blessed Virgin; the conversion of St. Paul, St. Mary Magdalen, and the third Sunday after Pentecost, on which day the confraternity celebrates the feast of the sacred and immaculate heart of Mary.

4. A plenary indulgence to those who will devoutly recite every day, a Hail Mary for the conversion of sinners. This indulgence may be gained once in the year, by any member, on the anniversary of his baptism, by a worthy reception of the sacraments of penance and the holy Eucharist.

5. An indulgence of five hundred days on every Saturday in the year, to be gained by the members, and by any of the faithful who will piously assist at the mass which may be celebrated on that day in honor of the most sacred heart of Mary; provided at that time they pray for the conversion of sinners."

These abuses and corruptions are beyond any thing required by the Decrees of Trent, and yet they are upheld by the Court of Rome; and the guilt of upholding them rests on all the members of the Roman Church who do not protest against them.

Among the valuable reprints of English works, are Mr. Palmer's Letters to Dr. Wiseman, on the doctrines and usages of Romanism. They appear in numbers, and are printed at Baltimore by Joseph Robinson, 110 Baltimore street.

These letters relate to the idolatry of the Church of Rome, the doctrine of satisfaction, indulgences, purgatory, &c, as actually held and taught in that communion. They are exceedingly able, and deserve to be read by all those who would understand the present state of our controversy with Rome. How contemptible the charge of a tendency to Romanism when brought against such men! and yet Mr. Palmer is the very impersonation of "Puseyism" and "Popery," as these words are now used among us.

GENERAL THEOLOGICAL SEMINARY.—The Treasurer's acknowledgment of the contributions in 1842–3, towards defraying the current expenses of the institution, will be found in the proper column of this day's paper. The whole amount given by six dioceses is $1289 11. The interest in the Seminary manifested by the contributions in South Carolina again calls for particular notice.

MISSOURI.—On the evening of the 9th Sunday after Trinity, Bishop Kemper preached in St. John's Church, St. Louis, and confirmed *five persons.*

KEMPER COLLEGE.—Those who recently visited the college for the first time, will perhaps be surprised to learn that a little more than six years ago it had no existence even in name, and its "local habitation" is of still later date. It was incorporated in January, **1837**; since then, all that they now behold, so pleasing to the eye, and cheering to the heart, has been accomplished. Within that short period its extensive buildings have been erected, affording ample accommodations for the professors, teachers and students, with every convenience for the various purposes of the institution; the natural beauty of the site and the adjacent grounds has been improved by industry, taste and unwavering perseverance; but above all, a system of government has been adopted and adhered to, demonstrating its exellency and efficiency in its practical results,—in the advancement of the students and pupils in the acquisition of knowledge,—in the harmony and good feeling which prevails among them,—in their affection for each other,—their attachment to the institution, its president, professors and teachers,—and in their contentment and hapiness. The first commencement of the institution will, I understand, be held during the last week of this month, which will afford a favorable opportunity to all who desire it, to form their own judgment of its merits.—*Charleston Gospel Messenger.*

Rev. Arthur Carey's Ordination.—He had complied with all the canonical requisitions—a question was raised as to his orthodoxy, and a *special* examination was had. Six of the presbyters present were satisfied—two were not—the bishop had commenced the ordination office—the two presbyters who had questioned Mr. Carey's orthodoxy protested against the bishop's going on—the bishop stated that the impediment alleged by them had been duly considered, and adjudged to be insufficient. A statement from two presbyters as to the unsoundness of Mr. Carey's theology, and a counter-statement from six presbyters, have been published. Mr. Carey has published a short letter in which he remarks of the statement against him, "it does not fairly represent my views, because it is without my explanations, and modifications, and moreover, because (what some will be surprised to hear) it is not my own language, either as regards the body of the document, or the corrections printed in italics." In conformity to the 7th Article of the Constitution of our Church, Mr. Carey had signed this declaration: "I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church."

Such are the facts, which of course are placed in a "Protestant Episcopal Register," although it is more to our taste to suppress a flame, than to fan it, by even our puny quill feather. We give no opinion, because we do not hold to the dogma that "the press," secular or religious, has any authority in the Church—the dictum of an editor, or the whole editorial corps, being worth no more than *that* of other men—and because the decision of the question as to the heresy of a candidate for holy orders is committed by the Church to the bishop, as the ultimate arbiter, and who, moreover, has the highest motive, and peculiar advantages to enable him to come to a right decision. In abstaining from comment in this and other cases, we have been influenced by meditation on **1 Thess. 4: 11—2 Thess. 3: 12—1 Cor. 13: 5, 7**—and **Psalm 131: 1—1 Peter 4: 15.**—*Ib.*

From the Banner of the Cross.

IMPARTIAL TESTIMONY.—The character of the London Record is well known to our readers, and therefore they will be no less surprised than we have been to find it bearing witness—even though unconsciously—to the blessings which have followed the happy revival of true Church principles in England within the last ten years. "By their fruits ye shall know them," is the divinely appointed test; and with such fruits before their eyes the advocates of these much misrepresented principles may well bear the cruel, and often wicked, aspersions that are heaped upon them—and the odious nicknames that are applied to them. We are indebted for the extracts to the Presbyterian, who seems to be equally unaware that what it quotes as evidences of "the inroads of Tractarians," is in truth the highest testimony it could bear to the labors of those "whose praise is not of men, but of God."

"We admit, indeed, that in some external appearances, things have greatly changed, within the last ten years, for the better. Effort after effort is made for the supply of churches and schools. Each year the aggregate of money raised for these purposes exceeds any former collection. And we wonder not at the mere politician, or careless bystander, when he receives an impression that the Church is daily experiencing an increase of strength, and confirming her hold on the people's affections.... The difficulty is not now, as in Newton's time, to find an entrance into the Church for a desirable man; it is, to find men at all fit for the ministry, who will offer themselves for it.

"A sound and accurate judge was compelled by his official position to attend, recently, a series of 'select preachers,' chiefly of the 'Orthodox class.' Without being a man setting a high value on mere intellect or oratory, the effect on his mind, of these twelve sermons, was, 'I now see why Tractarianism advances. Who can wonder that any compact and pretending system, ardently pushed by men of talent, should thrust aside, with ease, such poor, vapid, indefinite, and unmeaning theology as that to which I have been obliged to listen?'

"One clergyman of this class recently preached from the text, 'A time to dance,' expounding it in the lowest and most literal meaning.—Another took the text, 'Be not righteous overmuch,' to show, that 'a *little* religion was very well in its way.' A third, from the marriage of Cana in Galilee, argued, that our Lord, by that miracle, showed that he saw no harm in a little excess in drinking on certain occasions Said not we truly, that the common sense of mankind will not bear this sort of preaching much longer; and that it is upon this numerous class of the clergy that Tractarianism makes its chief inroads?"

DIED,

On the 6th instant, at Grove Point, Great Neck, L. I., Harriet Broome Cogswell, wife of Robert W. Mott, and daughter of the late Dr. James Cogswell of New York.

There was a happy union in Mrs. Mott's character of unusual firmness with womanly tenderness—of strong powers of mind and ready penetration—with a kindness of disposition that was easily influenced by the opinions and wishes of others. A strong and abiding sense of duty, was through her life a governing motive, and to which she unhesitatingly made any necessary sacrifice; becoming even the devoted nurse in loathsome and dangerous diseases, when the poverty of the sufferers or the timidity of others, left them without resource. The heroic fortitude with which she submitted to the most painful operations that the human frame can be subjected to, when satisfied that they offered the only reasonable hope of lengthening her life, was only equalled by the patience, the resignation, and the uncomplaining cheerfulness with which she bore the painful and sure progress of the inexorable disease that destroyed her life, and the calm confidence with which she resigned her being; forgetting even her own cruel sufferings in the hour of death in the interest she felt in those around her. There were frequent intervals during the progress of the lingering and painful malady that had for months preceding her decease, deprived her of the ability to exercise, when she would be carried to the shaded grounds around and near her residence, and remain for hours enjoying the brightness and beauty of nature, a love of which had always been with her a passion. The scenes of nature spoke to her a language of the deepest import: and the ocean, the cataract, the mountain, and the grove, seemed to hold communion with the fond enthusiast's inmost soul. The day before her death, which was one of the loveliest in autumnal beauty, she was conveyed at her request to a spot in the grove where her remains repose, and continued for hours enjoying with perfect delight her escape from the confinement of her chamber, and in describing the manner in which she desired that the place designed to be her last earthly home might be rendered more attractive. On being brought to the house, she requested to be placed on the portico, and there remained until late in the bright moonlight evening, with her gaze directed upon the full orb as it rose high in the heavens, and singing in those tones of sweet and touching melody, with which she could at pleasure enchant all hearts, of "those bright worlds that lie beyond our own." Death shortly after came to the relief of the sufferer; and deeply as her family must feel the stroke, they must also feel that he came as a friend to release her from sufferings that were becoming more and more acute, more and more difficult for humanity to bear. They can feel too in the sublime words of the burial service, as they rose in impressive tones among the trees surrounding her grave, that "Blessed are the dead who die in the Lord."

W.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Tuesday, October 10, Greenburgh, *Westchester County.* 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County*; 3 P. M. Cold Spring.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during th esame period

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Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 333 Greenwich street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Frost, Rev. Adolph, 120 Orchard street.
Hackley, Rev. Charles W., 73 Mercer street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S, 281 Broadway.
Hawks, D D, Rev Francis L, Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Selkirk, Rev. Edward, at Mrs. Seely's, 23d street an 9th avenue.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 50 Franklin street.
Taylor, D, D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin,
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wayland, Rev. John, No. 10 Fourteenth street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D, Rev. Caleb S., Johnson street.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

SEPTEMBER.

17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

NOTICES

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Sept. 16, 1843.

DIOCESE OF NEW YORK.

Notice is hereby given, that the ANNUAL CONVENTION of the DIOCESE OF NEW YORK will meet on WEDNESDAY, the TWENTY-SEVENTH day of SEPTEMBER, in ST. PAUL'S CHAPEL in the City of NEW YORK, at 10 o'clock, A. M. By order of the Bishop,

BENJAMIN I. HAIGHT, Secretary.

New York, September 1, 1843.

YOUNG MEN'S CHURCH MISS'Y SOCIETY OF THE CITY OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 18th inst., at 7½ o'clock.

Punctual attendance is requested.

GEORGE H. BELL,

New York, Sept. 16, 1843. Recording Sec'y.

MISSION CHURCH OF ST. MATTHEW.

The regular quarterly sermon, in aid of this station, will be preached in the church in Christopher street, between Bleecker and Fourth streets, on Sunday evening next, September 17th, by the Rev. Gregory T. Bedell.

Services to commence at 7½ o'clock.

Episcopalians generally, and the friends of City Missions in particular, are respectfully invited to attend.

New York, Sept. 16, 1843.

☞ The Annual Meeting of the Corporation for Widows and Orphans of Clergymen will be held in St. Paul's Chapel, on Tuesday, September 28th, at 7½ o'clock, P. M. S. SEABURY, Sec'y.

New York, September 16, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, Sept. 16, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON, [illegible] street.

[illegible] 16, 1843.

MISSION CHURCH OF THE EPIPHANY.

The Rev. Mr. Balch will preach in the Church of the Epiphany, on Sunday evening next, on which occasion a collection will be made in aid of the funds of that missionary station.

Services to commence at 7½ o'clock.

New York, Sept. 16, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, September 16, 1843.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The following contributions were made in the year 1842–3 towards defraying the current expenses of the institution, viz:

From St James's ch, Woonsocket, R I,		$10 00
St James's ch, Derby, Ct,	$11 27	
St Peter's ch, Plymouth, Ct,	9 97	— 21 24
St Peter's ch, Westchester, N Y,	18	
*St James's ch, Newtown, do,	8	
*Grace, White Plains, do, (see note†)	1 50	
*St Matthew's ch, Bedford, do,	2	
Grace ch, New York,	80	
*St Paul's Chapel, New York,	108 96	
St John's Chapel, New York,	73 01	
*St Mark's ch, Williamsburgh, N Y,	2 48	
*St Paul's ch, Tompkinsville, N Y,	10	
*St Paul's ch, Sing Sing, N Y,	20	
	323 95	
Estate of Theodosius Fowler, deceased, a legacy,	100 00	
An individual, a New Year's gift,	2 00	— †425 95
Trinity ch, Geneva, Western New York,	5 00	
St John's ch, Medina, do,	5 00	
Trinity ch, Utica, do,	4 00	
St Paul's ch, Lewiston, do,	2 00	
*Grace ch, Lyons, do,	5 00	
St Andrew's ch, New Berlin, do,	10 10	
Zion ch, Pierrepont Manor, do,	10 00	
St Paul's ch, Syracuse, do,	9 12	
St Luke's ch, Rochester, do,	30 00	— 80 12
*St Paul's ch, Erie, Pennsylvania,	5 00	
*St Peter's ch, Philadelphia, do,	150 00	
Christ ch, do, do,	50 00	
	205 00	
An individual, do,	3 00	— †208 00
St Philip's ch, Charleston, S C,	93 68	
*St Michael's ch, do, do,	66 00	
St Paul's ch, do, do,	42 00	
All Saint's ch, Waccamaw, do,	55 00	
—— ch, Claremont, do,	20 00	
From the parish of Prince George, Winyate, S C,	20 00	
—— ch, St John's Island, do,	3 62	— 310 30
		1055 61

† The following contributions were received too late to be entered in the account, viz:

From St George's ch, Newburgh, N Y,	15 25	
*St James's ch, city of New York,	2 06	
*Grace ch, White Plains, N Y,	16 00	
Christ ch, Tarrytown, N Y,	19 26	
Zion ch, Greenburgh, N Y,	9 56	
St Peter's ch, Westchester, N Y,	36 37	— 98 50
*St Peter's ch, Philadelphia,	135 00	
Total,		$1289 11

* The rectors or ministers of the churches thus marked (*) are alumni of the Seminary—others no doubt should be so marked—the omissions are caused by want of proper information.

WILLIAM H. HARISON,

New York, Sept. 13, 1843. Treasurer.

GENERAL PROT. EPISCOPAL S. S. UNION.

The Treasurer gratefully acknowledges the receipt of the following sum:

Offering of St Luke's Church, Hope, $2.

J. W. MITCHELL, Treasurer.

New York, Sept. 13, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St Peter's ch, Westchester, Rev Wm Powell, $7 56. J W Burtis, annual, $2. Henry Laight, Esq do, $5. Total amount, $14 56.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, September 13, 1843.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Peter's ch, Westchester, Rev Wm Powell, $12. Church of Ascension, Esopus, Rev A D Traver, $2. Henry Laight, Esq, annual, $1. Calvary church, Brooklyn, Rev Wm H Lewis, $5 03. Total amount, $20 03.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Sept. 13, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 6th inst, has received the following contributions, viz:

From St Paul's ch, Troy, Rev R B Van Kleeck, rector, $20 20. St Paul's ch, Oakhill, Rev James W Stewart, $4. Trinity ch, New Rochelle, Rev Dr Coit, rector, *second* collection, in consequence of bishop's circular, $25. Total amount, $49 20.

C. N. S. ROWLAND, Treasurer.

September 13, 1843. 55 Water street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 7th Sept, has received the following contributions:

Contributions of sundry individuals of St Paul's ch, Columbus, Miss, Rev G W Freeman, D D, rector, $11 50; semi-annual contribution of St Paul's ch, Pawtucket, R I, $16; penny contributions of St Stephen's ch, East Haddam, Rev A Burgess, rector, $3; through J Loney, Esq, R A in Baltimore, from St Matthew's and St Mark's parishes, Prince George co: Rev Mr Pinckney, $21 32; Sherwood and St John's parishes, Rev Mr Worthington, for Michigan, $75; Queen Ann's parish, Prince George co, Rev Mr Mackenheimer, half, $51; St John's ch, Washington City, Rev W Hawley, $22 25; St Thomas' parish, Hancock, for general purposes, $2 50; St Andrew's ch, Clear Spring, for the same, $2 50; Trinity ch, West Marlboro', the same, $7 50; St Paul's ch, Rev Dr Wyatt, do, $16 19; William and Mary's parish, St Mary's co, do, $14 89; Mrs E J Harris, of Charles co, $8; Mrs E P Chapman of the same place, $5 25; St John's ch, Ellicot's Mills, half, $3—$229 40. Through N R Middleton, Esq, R A in Charleston, from All Saints' ch, Waccamaw, the Rev Alexander Glennie, rector, $50; Quin coll, Calvary ch, Wadesborough, N C, Rev S Geer, rector, half, $3 50. Total, $313 40.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,

Sept. 13, 1843. 139 Broadway, New York.

☞ The Treasurer begs leave to state that the balance in his hands has been reduced to a very small sum, and he most earnestly appeals to the Church, that he may be supplied with the means for meeting the October payments to the missionaries.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, September 6th:

Per H Trescott, Esq, R A, Charleston, S C, from St Stephen's chapel, proceeds of missionary lectures, in July and August, $15 72; from school for Moral Discipline, Boston, per Rev E M P Wells, for Palestine, $100; through J Loney, Esq, R A, Baltimore, from St Matthew's and St Mark's parishes, Prince George co, Md, per Rev Mr Pinckney, half, $21 32; Sherwood and St John's parishes, per Rev G T Worthington, rector, for Constantinople, $25; Queen Ann's parish, Prince George co, per Rev G L Mackenheimer, rector, $51; Trinity parish, Charles co, Rev J Abercrombie, rector, for China, $10; St Peter's ch, Baltimore, for Constantinople, $25; St John's ch, Ellicott Mills, half, $3; St John's parish, Hartford, Ct, per Rev A C Cox, for Africa, $23 44; contribution of various individuals in South Carolina towards the support of the Rev J W Miles in his mission to the Syrian Church of Mesopotamia, $1000. Total, $1274 48.

F. S. WINSTON,

Sept. 13, 1843. Acting Treasurer.

WANTED in a family residing in the vicinity of the city, a respectable middle aged lady, (a member of the Episcopal Church,) capable of educating three children; and, when required, to take the charge of [illegible] general concerns of the family.

September 16—3t

GRESLEY ON PREACHING.

D. APPLETON & CO., 200 Broadway, will shortly publish Ecclesiastes Anglicanus; being a Treatise on Preaching, as adapted to a Church of England Congregation; in a series of letters to a young clergyman. By the Rev. W. Gresley, M A. Enlarged by the Rev. Benjamin I. Haight, A. M., Professor of Pastoral Theology in the Theological Seminary of the [illegible] in the General Church.

Also, by the same author, Portrait of an English Churchman. From the seventh English edition.

September 16.

Will be published next week,

THE DOUBLE WITNESS OF THE CHURCH.

BY THE REV. W. INGRAHAM KIP, AUTHOR OF "LENTEN FAST."

CONTENTS.—1. Introductory. Necessity for knowing the reasons why we are Churchmen.
2. Episcopacy proved from Scripture.
3. Episcopacy proved from History.
4. Antiquity and Authority for forms of Prayer.
5. History of our Liturgy.
6. The Church's View of Baptism.
7. The Moral Training of the Church.
8. Popular Objections to the Church.
9. The Church in all ages the keeper of the Truth.
10. Conclusion. The Catholic Churchman.

D. APPLETON & CO.
Publishers, New York,
and GEO. S. APPLETON, Philadelphia.

September 16.

Preparing for Press,

AN HISTORICAL SKETCH OF THE COUNCIL OF TRENT;

DESIGNED to illustrate the Eclective position of the Papal Communion, and of the Anglican and American Branches of the Church Catholic. By Rev. John D. Ogilby, D. D., (St. Mark's Church in the Bowery) Professor of Ecclesiastical History in the General Theological Seminary of the P. E. Church.

D. APPLETON & CO.
Publishers, New York,
and GEO. S. APPLETON, Philadelphia.

Sept. 16—2tis

ORGAN FOR SALE.

AN ORGAN, with three stops, of fine tone, in mahogany case, may be purchased very low on application to J. A. Sparks, at this office.

The organ may be seen at Mr. Henry Erben's Factory, Centre-street.

September 16—2t

EPISCOPAL BOOK ESTABLISHMENT.

D. APPLETON & CO.,
200 Broadway, New York,

RESPECTFULLY invite the attention of the Clergy, Students, and Laity, to their choice stock of English Theology, including Modern editions of the Standard Divines of the 16th, 17th, and 18th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.; Bishop Bull's complete works, 8 vols. 8vo.; Dr. Isaac Barrow's do. do. 8 vols 8vo.; do. do. cheap edition, 2 vols. 8vo.; Dr Edward Burton's do. do. 5 vols. 8vo.; Bishop Butler's do. do. 1 vol 8vo.; Richard Baxter's Practical Works, with Int. Essay, 4 vols. imp. 8vo.; Comber's Works, 7 vols. 8vo.; Archbishop Cranmer's Works, 4 vols. 8vo.; Dr Fuller's Works, 8 vols. 8vo.; Bp Hall's Works, 12 vols 8vo $4; Dr. John Donne's Works, 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo.; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo.; Dr. Hale on the Liturgy, 4 vols 8vo.; Rev. W. Jones of Nayland, Complete Works, 6 vols. 8vo.; Rev. Charles Leslie's do. do. 7 vols. 8vo.; Archbishop Leighton's Complete Works, 1 vol. 8vo.; do. do. with Life by Pearson, 2 vols. 8vo; Archbishop Sharpe's complete works, 5 vols 8vo.; Bishop Sanderson's Sermons, complete, 2 vols 8vo; Dr. John Scott's complete works, 6 vols. 8vo.; Dr. South's Sermons, new edition, 5 vols. 8vo.; Archbishop Tillotson's do. do. 10 vols. 8vo.; Jeremy Taylor's Works, 3 vols imp. 8vo; Archbishop Usher's Body of Divinity, 1v. 8vo.; Bishop Van Mildert's Works, 6 vols. 8vo. $13; Bishop Warburton's Complete Works, 13 vols. 8vo.; Wall's History of Infant Baptism, 4 vols. 8vo

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the text at large. A new edition, at one half the original cost. 4 vols. large 8vo.

Matthew Poole's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris edition of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia, Grec. et Lat. complete in 26 vols. imp. 8vo.

All the above works likewise for sale at the New Episcopal Bookstore of

GEO. S. APPLETON,
148 Chesnut street, Philadelphia.

September 16.

ST. ANN'S HALL, FLUSHING, L. I.

REV J. F. SCHROEDER, D. D., RECTOR.

THE Winter Term of this Hall for the education of young ladies, will open on the second day of October next. The charges per term, for board and tuition, (including washing, fuel, lights, stationary, &c.,) vary from $125 to $160, according to the age and studies of the pupils. Letters of inquiry, addressed to the Rector, may be deposited at No. 20 John street, New York.

Flushing, L. I., Sept. 16, 1843. 3t

PROFESSOR TAPPAN re-opened his School for Young Ladies, 13 Carroll Place, on Thursday, September 7th. Programmes of the course of study, terms, &c., may be obtained of Wiley & Putnam, 160 and Roe Lockwood, No. 411 Broadway.

September 16—1m

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.

September 16. Agent, &c. 20 John-street.

NOTICE.—The public are cautioned against paying moneys to CYRENE CLARK, as subscription for the Illustrated Books of Common Prayer and Commentary, as he is not my Agent any longer. He holds an authority from me which I have revoked, and moneys hereafter paid to him will not be credited by me.

H. W. HEWET.

☞ The Gospel Messenger, Utica; Banner of the Cross; Episcopal Recorder; Southern Churchman; Western Observer, at Gambier, Ohio; Christian Witness; and Church Chronicle, will please give the above three insertions and send bills to this office for collection. Sept. 9.—3t

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JUST PUBLISHED,

CHURCH AUTHORITY: A Sermon preached at Auburn, at the opening of the Convention of the Diocese of Western New York, August 16th, 1843, by the Rev. Lloyd Windsor, Rector of Grace Church, Lockport. Sold by

J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.

September 9.

In Press, and will shortly be Published,

A SERMON by the Rev. Dr. Hook; dedicated to the Rev. Dr. Pusey.

J. A. SPARKS,

Sept. 9. Churchman's Bookstore, 109 Nassau st.

A TEACHER WANTED.

A GENTLEMAN engaged in the tuition of the members of his own family, intending to receive other pupils, and open a boarding school on the 1st of October, wishes to obtain the services of a competent classical teacher—a clergyman of the Episcopal Church will be preferred.

The location of the school is a very eligible one, within ten miles of the city of New York, and not surpassed in beauty or convenience by any in this vicinity.

Apply to Rev. Kingston Goddard, Brooklyn; or, Rev. C. D. Jackson, 255 Greene street, New York.

All communications must be post paid.

September 9—2t

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.

August 26.

NO. X. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

HAS just been issued, and can be had through the principal booksellers and periodical agents in the States.

The illustrations of this number are copies from celebrated pictures by Raffaelle, Rubens, N. Pousin, Reynolds and others. The publisher has endeavored that this number should not be inferior to any of the preceding ones; how far he has succeeded, he leaves it with the public to judge.

Office of the Illustrated Books of Common Prayer and Commentary, 281 Broadway.

September 9.

CHURCH ALMANAC FOR

1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual [illegible] of $30 per thousand, $4 per hundred, or 6¼ cents [illegible] Depository, No. 20 John street.

September 9. [illegible] C. BUTLER, Agent
Society.

Will be published at an early day,

THE SIEGE OF LITCHFIELD, a Tale of the Rebellion, by the Rev. W. Gresley, M. A., author of "Bernard Leslie," "Forest of Arden," &c.

J. A. SPARKS,
Churchman's Bookstore,

September 9. 109 Nassau street.

TEACHER.

A GENTLEMAN who has had many years experience in teaching, both in schools and private families, has some hours at his disposal which he would be happy to devote to the instruction of pupils, in schools in the city, or at the residences of his patrons. The most satisfactory references can be furnished. Address, "F. T.," at the office of the Churchman, 109 Nassau street, up stairs. Sept. 9—2t

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WANTED TO PURCHASE.

A GOOD Second-hand Piano Forte, for which a fair price will be given. Address a immediately, "Piano," care of James A. Sparks, 109 Nassau street.

September 9—2t

ERRORS OF THE TIMES: A Charge to the Clergy of the Diocese. By the Rt. Rev. THOMAS C. BROWNELL, Bishop of Connecticut. 2d Edition.

Also, THE LENTEN FAST, THE HISTORY, OBJECT, and PROPER OBSERVANCE of the Holy Season of LENT. By the Rev. WM. INGRAHAM KIP, M. A., Rector of St. Paul's Church in the city of Albany.

Just received and for sale by

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.

Sept. 9.

SCHOOL,

NEW HAVEN, CONN.

THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.

New Haven, September 9, 1843. 6t$

THE DOCTRINES of the PROTESTANT EPISCOPAL CHURCH incompatible with Romanism:—and the Scriptures the Guide for Ministerial Instruction. Two Sermons, by the Rev. Richard Cox, A. M., Rector of St. John's Church, Troy, N. Y.

Just received and for sale by

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

September 9.

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

KNIGHT & COLBURN,
BOOKSELLERS,
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

From "Spinckes's Devotions," just published by D. Appleton & Co.

A complete Manual of Private Devotions; collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Divines of the Church of England. (See editorial notice, 2d page.)

DIRECTIONS CONCERNING THE METHOD OF DAILY DEVOTIONS.

As soon as ever you awake in the morning, strive, as earnestly as you can, to keep all worldly thoughts out of your mind, till you have presented the first fruits of the day to God; which will be an excellent preparative to make you spend the rest of it the better; and at your first waking, or rising, offer up to God the following ejaculations.

EJACULATIONS.

Awake, O my soul, and sing praises to God.

I laid me down, and slept, and rose up again; for the Lord sustained me.

Glory be to thee, O Lord, for watching over me this night.

Lord, raise me up at the last day to life everlasting.

When you have thus begun, suffer not without some urgent necessity, any worldly thoughts to fill your heart, till you have paid your most solemn devotions also to Almighty God: and therefore, while you are dressing yourself, exercise your mind in spiritual and religious meditations; consider, to what temptations, business or company are that day most likely to lay you open, and arm yourself with resolutions against them: what occasions of doing service to God or good to your neighbor are that day most likely to offer themselves; and resolve to embrace them, and contrive how to improve them to the utmost.

As soon as you are ready, enter into your closet; and meekly kneeling on your knees, say the following prayer:

A PREPARATORY PRAYER.

Prevent me, I beseech Thee, O Lord, in all my doings, with Thy most gracious inspirations; and further me with Thy continued help, that every prayer and religious duty of mine may begin always from Thee, and in Thee be happily ended, and more especially the service I am now entering upon: suffer not the vanities of this world to divert my thoughts from what I am about, nor to distract my attention, and carry away my affections from Thee. O let me not incur the guilt of drawing near to Thee with my lips, while my heart is far from Thee: but quicken my soul, which cleaveth to the dust; spiritualize my grovelling affections; possess my heart, which opens itself to Thy gracious influences, with such a strong and vigorous love towards Thee, that whenever I prostrate myself before Thee, my heart may be fixed and stayed on Thee, and my cold and earthly desires touched with an out-stretched ray from Thyself, till they flame up to Thee in fervors answerable to my pressing wants: that I may so ask as to receive, so seek as to find, so knock that it may be opened unto me, through Jesus Christ, my blessed Lord and Redeemer. Amen.

Then rise from your knees, and read some portion of Holy Scripture, more especially of the New Testament; first, in a short ejaculation, beseeching your heavenly Father to assist you with His Holy Spirit, that you may so understand and practise His word, that it make you wise unto salvation.

While you are reading, consider that God is speaking to you, and therefore read with attention and humility; and endeavor, as much as you can, to suit your affections to the subject you are upon. Let the reading any of God's commands excite in you a zeal to keep them: the reading His threatenings against sinners, or His judgments on them, a fear to provoke Him; [illegible] obedience, His gracious promises quicken [illegible] mercies excite you to [illegible] and the instances [illegible]. When you read the great mysteries recorded in holy writ, prostrate your reason to divine revelation; and, in the midst of your reading, lift up your heart to God in some of these short ejaculations, according to the nature of the subject before you.

EJACULATIONS.

Lord, give me grace to obey this command; or, Lord, deliver me from this sin, or, this judgment: or, glory be to Thee, O Lord, for this mercy: or, Lord, I believe and adore this mystery.

Then read over the decad of the pious and affecting sentences, prefixed to your daily devotions, and digest them well by meditation: after which, offer up to God your morning sacrifice of praise and prayer.

Walk all the day in the fear of God; watch against every temptation; neglect no occasion of doing good; gladly embrace every opportunity of frequenting the public worship of God in His church; and when in the evening you again retire into your closet, after having used the preparatory prayer, and read some portion of the Holy Scriptures, and the decad, as before directed, proceed to examine your heart.

EXAMINATION.

What sin, either of thought, word, or deed, you have that day committed?

What opportunity of doing good you have omitted?

What imperfections your religious duties are chargeable with?

Whether you have wronged your neighbor in any thing? and, if you have, whether you are ready to make him restitution and reparation?

Whether, if any man have wronged you, you are ready to forgive him, even as you desire that God, for Christ's sake, should forgive you?

Consider also, what mercies you have that day received? What deliverances either from dangerous and violent temptations, or from any great and apparent danger? And if nothing extraordinary hath happened, but you have been kept even from the approach of danger, you have so much the greater cause to magnify God, who hath so guarded you, that not the least fear of evil hath come nigh your dwelling.

After these meditations, offer up your evening sacrifice of prayer and praise; confess your sins humbly and penitently; renew your resolutions of amendment, and beg for mercy through Christ; and this not slightly, and only as of course, but with all devout earnestness, as you would do, if you were sure your death were as near approaching as your sleep; which for aught you know, may be so indeed; and therefore you should no more venture to sleep unreconciled to God, than you would dare to die so. Omit not also to pay Him the tribute of humble thanks, as well for His usual and daily preservations, as for His extraordinary deliverances; and, above all, endeavor by the consideration of His mercies to have your heart the more closely knit to Him, remembering that every favor received from Him is a new engagement upon you, to love and obey Him.

As you are putting off your clothes, think with yourself, that the time approaches when you must put off your body also, and your soul must appear naked before God's judgment seat; and therefore, while it is now the accepted time, while the day of salvation lasteth, make your calling and election sure, that the great and terrible day of the Lord may not overtake you unawares.

As you began, so end, with glorifying God; that the outgoings of the morning and evening may praise him; and when you compose yourself to rest, say,

I will lay me down in peace, and take my rest; for it is Thou, O Lord, only, that makest me to dwell in safety.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

SUNDAY MORNING.

THE DECAD.

1. This day we observe in memory of our Saviour's resurrection, and we should distinguish it by our devotions and religious duties, as much as it is distinguished by the blessings we thereon commemorate.

2. Let us dedicate one day in the week at least to His service, to whom we owe all the days of our life; a service sweet and easy in itself, and infinitely rich in its eternal rewards.

3. Take heed, that you do not turn your back on the holy table, when the heavenly banquet is prepared; for he cannot keep the Lord's Day, as he ought, who rejects any opportunity of communicating with Him in the most solemn act of His public worship.

4. If thou endeavorest to live like a good Christian, thou art certainly well prepared, and wilt find a gracious reception from Thy compassionate Saviour; but if thou refusest to come, when thou art called with so much earnest kindness, thou despisest the riches of God's goodness, and by the hardened and impenitent heart, treasurest up unto thyself wrath against the day of wrath.

5. It is not he who prays oftenest, or comes most frequently to the altar, that is the most holy and sanctified person; but he who is most like to God, and abounds most with the fruits of the Spirit.

6. To go to church, pray, hear sermons, and receive the holy sacrament, and at the same time to live wilfully in any known iniquity, is to endeavor to impose on God, and to betray our own souls.

7. He who pretends to the perfection of true piety without the use of those means of grace, is presumptuous and ignorant; and he who places all religion in such performances, is weak and foolish.

8. If we be risen with Christ, let us seek the things that are above; for why should our hearts still dwell upon earth, since the treasure of our hearts is returned to heaven?

9. There remaineth a Sabbath unto the people of God, in which the just shall rest from all their labors; when all grief, sorrow, and sighing shall fly away, and God shall be all in all.

10. Let our prayers and desires be, that we may enter into that rest; that we may so pass through things temporal, that we finally lose not the things eternal.

A PRAYER FOR SUNDAY MORNING.

Bishop Ken, and Mr. Nelson.

Almighty God, Father of all mercies, I thy unworthy servant, present myself with all humility before Thy Divine Majesty, to offer to Thee this my morning sacrifice of praise and thanksgiving, for all Thy goodness and loving kindness vouchsafed to me, Thy sinful creature: Blessed be Thou by all Thy creatures, for Thy great glory in that stupendous effect of Thy power and wisdom, the creation of the heavens and the earth, the sea, and all that in them is; more especially for the creation of man, the conclusion of Thy great work; for making him after Thine own image and likeness, capable of loving and enjoying Thee eternally.

But above all, I praise and magnify Thy name, for Thy inestimable love to lost mankind, in the redemption of the world by our Lord Jesus Christ, for His meritorious death and passion, His glorious and triumphant resurrection and ascension, and the mission of the Holy Ghost the Comforter.

Glory be to Thee, O God, who, in compassion to human weakness, not capable of an uninterrupted contemplation of Thee, hast appointed a solemn day on purpose for the remembrance of these Thine inestimable blessings of creation and redemption. Glory be to Thee, for proportioning a seventh part of our time to Thyself, and liberally indulging the remainder to our own use. O let me ever esteem it my privilege and happiness to have a day of rest set apart for Thy service, and the concerns of my own soul; to have a day free from distraction, disengaged from the world, wherein I have nothing to do, but to praise and to love Thee; O let it ever be to me a day sacred to divine love, a day of heavenly rest and refreshment.

Let Thy Holy Spirit, who on the first day of the week descended in miraculous gifts and graces on the apostles, descend on me, Thine unworthy servant, that I may be always in the Spirit on the Lord's day; let His blessed inspirations prevent and assist me in all the religious duties and services of this Thine holy day, that I may worship Thee as I ought, both in my closet, and in the congregation; that my wandering thoughts may be fixed on Thee, my tumultuous affections composed, and my flat and cold desires quickened into serious devotions, and fervent longings and thirstings after Thee. O let me join in the prayers and praises of Thy Church, with ardent and heavenly affections; hear Thy word with earnest attention, and a firm resolution of mind to observe and obey it; and whenever I approach Thine altar, pour into my heart those most excellent graces of humility, patience, faith, love, and all those holy dispositions, which become the solemn remembrance of a crucified Saviour. Let me employ this day to all those holy purposes Thou hast appointed, in works of necessity, devotion, and charity; in prayer, praise and meditation, and let the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength, and my Redeemer.

Let the prayers and sacrifices of Thy holy Catholic Church, this day offered unto Thee, be in mercy graciously accepted; accompany Thine own institutions with Thine own blessings; let Thy priests be clothed with righteousness, and pardon all Thy people who are not prepared according to the preparation of the sanctuary. Accept the supplications of Thy Church for all states and conditions of men; give Thy Son the heathen for His inheritance, and the utmost parts of the world for His possession: prosper the endeavors of all those who are sincerely engaged in propagating Christian knowledge throughout the world; that Thy way may be known upon earth, and Thy saving health among all nations. Scatter the enemies of Thy Church, who delight in blood; infatuate and defeat their councils, abate their pride, assuage their malice, and confound their devices; and grant, that all who confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love, devoutly serving Thee in all good works, to the glory of Thy Majesty, that they may inherit Thine everlasting kingdom, and enter into that rest which Thou hast reserved for Thy people, through the merits of Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God blessed for ever. Amen.

Our Father, &c.

SUNDAY EVENING.

THE DECAD.

1. There is nothing that so much strengtheneth our faith and trust in God, and so effectually keepeth up innocence and pureness of heart, as continually to read and meditate on God's word.

2. The Holy Ghost is certainly the best preacher in the world; and the words of Scripture the best sermons.

3. It is no reflection upon us if we do not understand the principles of philosophy, nor the problems of the mathematicians, when we make neither of these studies our profession; but when we profess ourselves Christians, not to know the will of our Lord and Master Jesus Christ is an unpardonable neglect.

4. How can we contend earnestly for the faith once delivered to the saints, if we do not carefully study the Scriptures to learn what the faith is, and what those reasons are which oblige us to contend for it?

5. If you would read the Scriptures, and profit by that reading, you must do it with a submissive and humble disposition of mind; and account it a greater excellence to believe what God hath said, than to affect the reputation of learning by singularity of opinion, or by a bold attempt to bring down the mysteries of faith to our finite, imperfect comprehension.

6. Natural light acknowledges the Divine Nature to be incomprehensible. We have no reason, therefore, to reject any doctrine which God reveals, though ever so mysterious and incomprehensive to our finite understandings.

7. It is sufficient that the mysteries of our holy faith may be proved by the testimonies of the divinely inspired writings; and that the Catholic Church has ever believed them in the sense we understand them; they who are removed from this foundation, are always liable to be exposed to dangerous errors and damnable heresies.

8. What is a man the better for entering into the sublime mysteries of the Trinity, and being able to dispute nicely on that adorable union, if he wants those virtues and graces, without which he must needs lie under the displeasure of the Trinity?

9. Christ has given us His Gospel, not for the subject of talk and dispute, but for the rule of life and practice; and has annexed to it His promises, not as rewards of idleness, but only of active service and obedience.

10. Though you had all the Bible faithfully treasured up in your memory, and a perfect comprehension of all the either divine or moral philosophy in the world; to what purpose serves this mighty stock of rules, if not drawn into use by charity, and seconded by divine grace?

A PRAYER FOR SUNDAY EVENING.

The Liturgy.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I, from time to time, most grievously have committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry, for these my misdoings; and the remembrance of them is as grievous unto me, as the burden of them is intolerable.

Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies, do away mine offences; and create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.

Pardon all those imperfections, that have accompanied me this day in my attendance in Thine house; mercifully receive the prayers there offered to Thee; have compassion on my infirmities; forgive the deadness and dullness of my affections, the wanderings of my thoughts, and the distractions of my mind. Sanctify to me all those means of grace, which by Thy bounty I have this day been partaker of; and let not my blindness and unworthiness deprive me of the advantage of them. And grant, I beseech Thee, that I may in such wise mark, learn, and inwardly digest, what I have this day heard or read, that, by patience and comfort of Thy holy word, I may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in Thy Son our Saviour Jesus Christ.

Assist me, in the week following, to live according to my profession and my prayers, according to the instructions and exhortations which I have received out of Thy holy word, that my conversation may be as becometh the Gospel of Christ. Let me not abuse the means of grace by resting in them; but let them bring forth in me the peaceable fruits of righteousness, that I may love the things which Thou commandest, and desire that which Thou dost promise; so that, among the sundry and manifold changes of the world, my heart may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.

Charge thy holy providence, O Lord, I humbly beseech Thee, with me this night, and by Thy great mercy defend me from all the perils and dangers of it; keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul. Grant this, O Lord, for Thy dearly beloved Son's sake our Lord Jesus Christ.

Extend Thy goodness, O Lord, to the whole race of mankind; have mercy upon, and bring into the way of truth, all that err, and are deceived; let Thy continual pity cleanse and defend thy Church, and preserve it evermore by Thy help and goodness. Bless those, whom Thou hast set over us both in Church and State, that in their several stations they may be serviceable to Thy glory, and the public good. Accept my humble supplications for thy blessing on all my benefactors, friends, and relations, and also for my enemies: let Thy fatherly hand be ever over them, Thy Holy Spirit with them, to guide them through the knowledge and obedience of Thy Word, to everlasting life.

And as I pray unto Thee, O God, for myself and others, so I desire to bless and praise Thy holy name, for all Thy goodness and loving kindness to me and to all men. I give Thee hearty thanks for my preservation the day past, and all the other blessings of this life; but above all, I laud, magnify, and adore Thy goodness in the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness, and in the shadow of death, that He might make us the children of God, and exalt us to everlasting life. O teach us to express our thankfulness, by submitting ourselves entirely to His holy will and pleasure, and by studying to serve Him in true Righteousness and holiness all the days of our life. Accept O, Lord, of these my prayers and praises, in and through the mediation of Jesus Christ, our blessed Saviour and Redeemer. Amen.

A ROMAN CATHOLIC BALL.

The following handbill appears on the walls in the neighborhood of Moorfields:—"The Twenty-first Tea Party and Ball, in aid of the Schools of the Catholic Society of St. Ann and St. Paul, (5 Albion Buildings, Cambridge Road, Bethnal Green,) will take place at the Three Colts Tea Gardens, Grove Street, Hackney, on Monday, May 15, 1843. The Rev. R. Horrabin will preside. The Rev. J. Foley and Rev. John Moore will be present. Tickets to tea and ball, 1s. 6d. each; or to the ball, 1s.; may be had of, &c., &c. N. B. Tea on table at 5 o'clock. Ball to commence at 7 o'clock. P. and M. Andrews, 3 Duke street, Little Britain, printers to the Right Rev. the Bishop V. A. Lond."—*Englishman's Magazine.*

DUELLING.

When a fire takes place attended with some extraordinary loss of life and property, or a shipwreck, in which the whole of the crew and passengers perish, or a railway accident, where thirty or forty persons are smashed to death, a whole host of philanthropists fly to their pens and suggest all sorts of plans to prevent the recurrence of similar accidents. Gradually, however, the excitement of the moment passes away; fire escapes are no more talked of; steamboats are navigated as usual; and railroad travelling remains as it was.

This is all perfectly natural. It is perfectly natural that we should talk most of that which is uppermost in our minds. It is equally natural that we should cease to talk about it when something else is uppermost. Hence the little real progress which is ever made in providing permanent remedies for casual evils. If the remedy could be as quick in its application as the occurrence of the evil, we should soon have no evils to remedy.

It is quite in accordance with this fleeting and temporary sensibility of the public mind, that we find the papers teeming with letters, just now, upon the subject of duelling, because of the "sensation" created by the recent calamitous affair between Colonel Fawcett and Lieutenant Monroe. In a few weeks we shall hear no more of it, and the absurd and criminal practice will continue unnoticed, till another tragedy occurs to rouse our sympathy or excite our moral indignation. Would it were otherwise!

Every one is ready to ask, "*How* can this absurd and criminal practice be put down?" Not, certainly, by Courts of Honor; not, we fear, by religion; not, we are sure, by the reproof of the wise and good. There is but one way that presents a reasonable prospect of success. Let the deliberate manslayer be accounted a murderer, and as a murderer answerable with his own life for the life he takes. As in murder, too, let all who are any way aiding or abetting the deed, be deemed principals. But the penalty of death, it will be said, does not prevent murder. True. And why? Because the common murderer goes about the deed by stealth, and in secret, and there is, consequently, ever present to his mind, the chance of escape. Sometimes, too, the crime is committed under the momentary frenzy of passion, without an interval for thought to intervene as to consequences. None of these circumstances attend the duellist. *His* murder is committed in the eye of day, in the presence of witnesses, and with the intervention of time to give his better nature pause.

If it be contended that there are insuperable obstacles in the conventional habits and prejudices of society to this mode of treating duellists, the whole question of a remedy for the evil is abandoned. Until we can bring ourselves to the wholesome conviction that there is no difference between the man who kills a fellow creature at the distance of twelve paces, and he who does the same thing at the distance of twelve inches—no difference between a duelling pistol with a hair trigger, and a rusty firelock, [illegible] dose of arsenic—until we can emancipate ourselves from the sophistry of the world, and regard the destruction of life, by whomsoever committed, (except judicially,) as murder, we shall never reach the evil.

One of the greatest of our old divines—a man whose deep, masculine, unsophisticated mind, could not stoop to look at right and wrong through the distorted medium of our passions,—we speak of Robert South,—has treated this subject as he did every subject, with a force of pure reason that reduces it to its essential characteristics of guilt, folly, and impiety. If the heart of a duellist could be awed from its purpose by any considerations of heaven or earth, by thoughts of this world or the next, such views of the act as are presented in what follows would more than suffice to make him resolve to "live peaceably with all men."

"He that dies in a duel, so falls to the earth, that it is to be feared he falls much lower, and that the iron enters deeper into his soul than into his body, and kills much further than it reaches. When two persons come into the field upon such an expedition, they defy one another, they defy the laws both of God and man, and they defy hell; their business is which shall send the other to that place of misery first. For, certainly, whosoever quits the body with the marks of murder and revenge fresh upon his soul, and passes from his conquering adversary, to his dreadful Judge, shall in that world be condemned for a murderer, though it was his ill hap to be murdered in this. * * * * But we will suppose him to have better fortune: that he has fought and killed his adversary, and so satisfied his revenge. But still, after all this, may we not ask concerning such a one, *is all well within?* How fares it with him in the court of conscience? Is he able to keep off the grim arrests of that? *Can he drown the cry of blood?* Can he bribe his own thoughts *to let him alone?* Can he pray off the vulture from his breast that night and day is gnawing his heart, and wounding it with ghastly and amazing reflections? Whether it is that God has done it for the defence of men's lives, or whether it is the unnaturalness of the sin, or whatsoever else may be the cause, there is nothing which *dogs the conscience so incessantly, fastens upon it so closely, and tears it so furiously,* as the dismal sense of BLOOD GUILTINESS. The man, perhaps, endeavours to be merry, he goes about his business, he enjoys his cups and his jolly company, and, possibly, if he fought for revenge, he is applauded and admired by some; if he fought for a mistress, he is smiled upon for a day.—But when, in the midst of all his gayeties, his conscience shall come and sound in his ear—'Sir, you are to remember *that you have murdered a man,* and what is more, *you have murdered a* SOUL; you have sacrificed an immortal nature, the image of God, and the price of Christ's blood, to a pique, a punctilio, to the loves of a pitiful creature, lighter than vanity, and emptier than the air; and these are the worthy causes for which your brother now lies in the regions of darkness and misery, without relief, without recovery; an eternal sacrifice to a short passion, a rash anger, and a sudden revenge.' Now, when these reasonings shall be joined with the considerations of the divine justice, and the retributions that heaven reserves for blood; these sad reckonings that are in store for the *successful acquitted murderer,* believe it, when these thoughts shall lay hold of the conscience, *they will leave their marks behind them.*"—*John Bull.*

THE SERMON of the Right Rev. BISHOP WHITTINGHAM, preached at the Consecration of Bishop Henshaw of Rhode Island, just received and for sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau street.
August 26.

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Sept. 2—3t

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THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England

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Washington College, Aug. 19, 1843 6t$

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August 12. 2M

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